



# IMPROVEMENT ERA



VOL. 31

MARCH, 1928

No. 5

## Obituary—

Edward H. Anderson

JUNIUS F. WELLS and  
DR. GEORGE H. BRIMHALL

## Fourth International Conference Boy Workers

OSCAR A. KIRKHAM

SUMMER WORK FOR BOY SCOUTS  
— PROF. J. H. PAUL

STORIES—THE SECRET DIVULGED—  
LUNG POWER

CARTER E. GRANT—H. J. JOHNSTON

CREATIVE EXPRESSION  
CLAUDE C. CORNWALL

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# IMPROVEMENT ERA

MARCH, 1928

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Organ of the Priesthood Quorums, the Young Men's  
Mutual Improvement Associations and the Schools of  
the Church of Jesus Christ of Latter-day Saints

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# EDITOR'S ANNOUNCEMENTS

*Aside from the pause we make to give reference to the memory of Edward H. Anderson, our late associate editor, and to eulogize his many admirable characteristics and accomplishments, this number of the Era contains several interesting, instructive articles on the subject of helping the boy. The theme is expressed in Executive Director Oscar A. Kirkham's report of the Fourth Inter-national Conference of Boy Workers; and various phases of it are treated, in the articles that follow, by Dr. Richard R. Lyman, Elder Melvin J. Ballard, Dr. Thomas A. Beal, Dr. F. S. Harris, Dr. E. E. Ericksen, Prof. J. H. Paul. Articles by such writers as these, we feel, should have a Church-wide appeal, and should merit the thought and consideration of our large family of readers; and these articles particularly are of special importance to both the adult and the youth.*

*We are planning for the April number of our magazine a treatment, in several articles, of the theme recently expressed by the First Presidency of the Church, in their published question, "Can This Be True?" The query referred to the reported indifference, locally and abroad, toward the observance of law—to lawlessness, graft and crime. The aim of the next number of the Improvement Era shall be to point out the responsibility of citizens, both members of the Church and others, that comes to them with their franchise; the responsibility also of those who are elected and appointed to office,—the judge, the jury, the attorney, the witness, the police, the sheriff, etc.,—in observing the law themselves, as well as in applying it, for the safeguard and welfare of society. These articles will be prepared by men who write interestingly and who understand the status and sacredness of the law, both of the land and of God. Watch for the April Era. There*

will be many besides our regular subscribers who will want a copy.

*Do you read the advertisements in the Improvement Era? Now just take a few moments and read each one, both in the front and the back of the magazine; you are very likely to find something that appeals to you individually. These are not only market places, but sources of information regarding dependable products. The Era is very careful not to accept the advertising of anything that it cannot heartily recommend. And to those who have products to advertise, we can as heartily recommend the pages of the Era, the readers of which buy unstintingly, and are as dependable as the merchandise you have for sale. Try the Era pages for advertising results.*

*I see by the first issue of the new volume that an enlarged and yet more important Era has gone forth for our people. \* \* \* The Era is eagerly looked for by the missionaries of this land, and also by those laboring on the continent.—Dr. James E. Talmage, mission president, 295 Edge Lane, Liverpool, England.*

*The Improvement Era in its new dress is really a beautiful magazine, attractive, clean-looking, and of the most convenient type. You ought to be complimented. The December number has so many good things in it that I will pass it on to a couple of my friends.—Dorothy C. Retsloff, San Diego California.*

*"Hearts" instead of "tears."—On page 306 of the February number of the Era, a typographical error occurred in Prof. J. E. Hickman's article, "Apostrophe to the Ocean." In the third paragraph the author compares the "briny deeps" to the "tears of sorrowful women." In the set-up, however, the word "hearts" was inserted instead of "tears." Now read the paragraph again, but in its proper meaning.*



# My Star

When yet a child I scanned the sky,  
And, from the twinkling hosts on high,  
    I chose a star in heaven.  
And never yet a star shone brighter,  
With lustre lighter.

Since then my days have grown to years,  
Which oft have burned with bitter tears,  
    As oft with peaceful pleasure.  
But how my star glowed like an ember,  
I yet remember.

Oft gazing on the pine-decked hills,  
Far o'er the willow-shadowed rills,  
    I watched its early rising.  
Its sparkle, to my childish thinking,  
Seemed merry winking.

So happy days and years sped round:  
The Gospel light, my star, was found  
    On each returning evening—  
A guidance that I might not falter  
On Duty's altar.

But as all suns that ever shone  
Have hid in gloom, so with my own—  
    In dark and storm it vanished.  
Though tears and torments friends may sever,  
'Tis not forever.

My star, like fire, shall rend the clouds,  
Shed day-beams o'er night's dismal shrouds;  
    With sweet returning glimmer,  
Dispel the darkness of this sorrow,  
Make glad the morrow.

E'en now the dawn breaks from afar!  
Hail! Gospel light, my childhood's star!  
    Haste on thy glad returning!  
Leave thou my faltering footsteps never!  
Shine on forever!

EDWARD H. ANDERSON.



EDWARD H. ANDERSON  
1858—1928

Associate Editor of *Improvement Era* for nearly thirty years





Vol. XXXI

MARCH, 1928

No. 5

## Edward H. Anderson

BY ELDER JUNIUS F. WELLS AND DR. GEORGE H. BRIMHALL

IN a loose-leaf volume of typewritten biographical material, Elder Edward H. Anderson compiled, in his orderly, characteristic fashion, the evidences of a remarkably active, industrious, useful life; modestly revealing aspirations of the noblest quality, and an ambition to succeed worthily, by "the patience of hope and the labor of love;" as the Lord should lead and the Almighty direct his progress, from childhood to the grave. There is so much of this material, though but a moiety of his life's achievements, that it is not easy to select and compile, within the space allowed, even the salient points of his busy career of constant effort, of almost incomparable devotion to labor, of sublime triumph in overcoming difficulties; winning the applause of his fellow-men and, at last, the welcome plaudit of Him who hath the right and power to say: "Well done, thou good and faithful servant. \* \* Enter thou into the joy of thy Lord."

Of the earliest conscious period of his life, he writes that he was born on October 8, 1858, in Billeberga, Sweden, and when only five and a half years old was on his way, with his parents, on the long and unknown journey to Western America. The company they traveled with, comprising more than nine hundred emigrating Latter-day Saints from Sweden, Norway and Denmark, after reaching Liverpool, early in April, 1864, were packed into the wooden sailing vessel, royally named, *The Monarch of the Sea*. After six weeks of turbulent rule of the waves, the *Monarch*, with its precious cargo, arrived at the port of New York. Combining a devious railway journey through Canada, on account of transportation dangers in the States, caused by the Civil War, with delays on the border, arranging for the overland journey across the plains, nearly three months had elapsed before they set out for the valley of the Great Salt Lake:

"Day after day progress was made and many exciting incidents, and ups and downs, were experienced, until finally, on the 15th day of September, 1864, the lad and his parents landed on Emigration Square in Salt Lake City. Ox teams had carried

them over the plains. Much of the distance had been traveled on foot by the boy, and many instances of heroism that happened long remained in his memory. One day a stampede of the oxen, caused by a buffalo herd, sent the wagons scurrying over the trackless plains. It happened that the boy and his folks were in one of the wagons which stopped, just as the team was about to go over a precipice. But luckily, the fall was avoided. One of the lad's duties was to gather the tent-pins every morning, as the tents were taken down for the travel of the day."

His first two years in Utah he lived in Mill Creek and started to school to learn a new language. His first school teacher was David H. Peery, a Virginia convert, who arrived the same year, after losing all his property in the Civil War. His first school book was a Webster's blue-back speller—his text book for years and a precious souvenir for life. After a sojourn of two years in Farmington, under the tuition of Aunt Huldah Kimball, he and the family moved on to Ogden valley, late in 1868. There, for eight years, he lived the life of a farmer's boy, herding cattle, working in the canyons, and farming; for seven years fighting the grasshopper plague, which about devastated the valley of its crops and nearly starved its people to death. During this period, he was a student of his spelling-book and of other books and of the Bible. He became so proficient that, at the age of sixteen, he assisted George Hall in teaching the school at Huntsville. It was then that he was encouraged, by Charles Wright and Professor L. F. Moench, to enter the University of Deseret as a Normal student. Finishing the Normal course, he became a teacher for three years in Eden, Wilson's Lane and Ogden.

Referring to his early reading of the Bible, Elder Anderson wrote interestingly, in 1913, for the *Juvenile Instructor*, from which the following is taken:

"Among the possessions father and mother took with them from Sweden, was a large Swedish Bible containing the Old and New Testaments and Apocrypha, with over five hundred illustrations. \* \* \* These Bible stories and rare pictures were the inspiration of my childhood—and no influence, aside from the pious teachings of my sainted parents, ever gripped me to stay, as did the contents of that good book. I own it now, and hold it a most precious gem among a thousand others—a rich legacy, old, yellow and withered though it is. In it I scrawled my first signature, and I spelled my name Adward, doubtless because the 'E' in Swedish is pronounced 'A.' 'From this good book I learned that God is a personage, in form like a man; that he made the sun, and the moon, and the stars; shaped the earth, and is the cause of all that is. \* \* \*

"The text which describes the first day of Creation never quite satisfied me in the English version, because the thought in the Swedish language seemed a thousand times more impressive. To this day, I love the literal translation sealed upon my mind in my early childhood. \* \* \*

"My faith may be stated in these words:

"God is like a man.

"God is all powerful, all good, and all righteous.

"With God nothing is impossible.

"God hears us when we pray to him.

"If we live to please God, we will be permitted to return to his home, to dwell with him and those we love, in eternal happiness.

"Somehow I gathered these ideas from the stories of the old book, and my belief in them is just as clear and strong today as in those early years. Other stories in the same good old book linger prominently in my mind, and have been, to a great extent, the means of shaping my thought and character."

Briefly stated, Elder Anderson's activities after his period of school teaching are enumerated in the following:

"In 1879 he entered the newspaper business, where he managed and helped in the business department of the *Ogden Junction*, and later in editing and managing the *Ogden Herald* and *Ogden Standard* for ten years.

"He was superintendent of the district schools in Ogden for nearly five years; superintendent of the Y. M. M. I. A. for a number of years, and occupied practically every position in the priesthood, except that of bishop, in the wards in which he lived. He frequently visited every settlement in Weber county, in his labors as stake superintendent of the Mutual Improvement Associations.

"In December, 1888, he became general secretary of the Y. M. M. I. A., assistant editor and manager, under Junius F. Wells, of *The Contributor*, a position he occupied for two years. In September, 1890, he was called to preside over the Scandinavian mission, which he did to the satisfaction of the authorities and the people, for something over two years; in the meantime, editing the Danish and Swedish Church papers of the mission. In 1893 he was elected city recorder of Ogden, which position he occupied for six years. He was elected a member of the House in the fourth Utah State Legislature, in November, 1900. In the spring of 1901, he was nominated by President McKinley and confirmed by the Senate, Surveyor-General of the state of Utah; and for nearly five years held that position.

"In June, 1899, he was chosen associate editor of the *Improvement Era*, in which position he has functioned ever since—for the past twenty-nine years. He was chosen secretary and treasurer of the General Board November 1, 1905, and acted until 1907; then again in July, 1909, and acted until October, that year. He was a member of the high council of the Granite stake for a number of years; and was later chosen second counselor in the presidency of the stake, under President Frank Y. Taylor, being set apart by President Heber J. Grant. He was chosen first counselor to President Taylor on the occasion of the division of the Granite stake, May 24, 1924, and was set apart for the position by President Grant the same day."

With a single exception, his was a record of the longest continuous editorial service of any writer in the history of the Church. Of its quality, it could not be better praised than in the words of President Joseph F. Smith, spoken by him upon a certain occasion, as chief editor of the *Improvement Era*, when Edward H. Anderson was his assistant and the practical editor. President Smith said: "I do not need to read what Edward H. Anderson writes. I endorse it without reading it, and know that it will be sound." At his funeral, Elder Junius F. Wells added:

"That is my testimony also, concerning his dependability. I do not think you will find any words that have fallen from his lips, or any words from his pen, of an unsound doctrine or principle, or in advocacy of that which is wrong or unworthy. On the contrary, his whole life's plan and purpose, his ministry, more especially in

his writings, for he reached the multitude through his writings, was to inspire uprightness of character, integrity to the truth, valor in the cause of Zion and the upbuilding of a young manhood and a young womanhood, in the community of Latter-day Saints, that should surpass, in the admirable qualities, any other community on earth. He strove most nobly for the achievement of these purposes."

Had it been possible for Edward H. Anderson to pursue literature exclusively, and give full play to the poetic trend of his mind, he would have taken high rank as a poet, a maker of hymns, a singer of sacred songs. An example of this quality, "My Star," is printed on another page in this number. This verse was read at his funeral. He had read it himself, a few days before, at a banquet in Provo.

Few men among the Latter-day Saints ever attained a worthier distinction than Elder Edward H. Anderson. He took himself in hand when a mere child—a little Swedish boy, in a foreign land, and became almost self-educated, self-governed, self-trained, self-dependent; relying only and implicitly on God. On Wednesday evening, February 1, 1928, he laid down his life peacefully, by the fireside of his home, in the sole companionship of his beloved wife.

Mrs. Jane B. Anderson, whom he married June 29, 1882, is the daughter of the late Richard Ballantyne of Ogden, and is the mother of ten children; five sons and a daughter living. Three died in infancy and their son, Dr. David B. Anderson, was accidentally drowned in Lake George, N. Y., at the age of twenty-seven years.

At the funeral, Sunday, February 5, 1928, held in the Richards ward meeting-house, the respect and admiration of a multitude of attending friends were feelingly expressed, by all the speakers; in the sacred songs; in the comforting prayers uttered by Elders J. E. Talmage, Hyrum G. Smith and B. H. Roberts; in the beautiful tribute of flowers laid upon the casket and the grave.

President Frank Y. Taylor paid Brother and Sister Anderson a glowing tribute, saying, "They were the perfect lovers; time has sanctified happiness in their lives, and love and joy have increased with their age."

General Superintendent George Albert Smith delivered an appreciative discourse of perfervid eloquence, expressing, for himself and the great organization of the M. I. A., the admiration, confidence and love, in which Elder Anderson was esteemed by all its members.

President Heber J. Grant, whose funeral sermon appears in the Editorial department of this number, stated that he considered Edward H. Anderson's life the ideal type of a genuine Latter-day Saint.

The summing up of his domestic felicity was comprehensively uttered in the admiring phrase of the one who knew and loved him best: "No better man ever lived."

# Fourth Inter-national Conference Boy Workers

BY OSCAR A. KIRKHAM

THE Fourth Inter-national Boy Workers' Conference was held at the Edge Water Beach Hotel, Chicago, Illinois, November 28, 29, 30, 1927. The purpose of the conference was to bring together, from all parts of the American continents, representative workers for boys, and representatives of business men's organizations interested in boys—an opportunity for inspiration, recreation, and education.

A message from President Calvin Coolidge read at the opening of the conference gives further meaning as to the purpose of this gathering: "I can think of no investment likely to pay larger returns for the social, economic, and spiritual welfare of our country than proper training of our boys. As in other fields, cooperation here will increase the effectiveness of the efforts. The various organizations taking part in the Inter-national Boy Workers' Conference are to be congratulated on the opportunities for real, patriotic service."

Judge James C. Cropsey, of the Supreme Court of Justice, N. Y. C., said, "We want formatories rather than reformatories. What we need is agencies to keep the boy right rather than agencies to straighten him out when he goes wrong."

"To organize work of this kind—seek out of our great modern investment all of the facilities that are stimulating, the inspiring things that are really worth while and that count, the best things in our civilization; to find, as far as possible, the individuals who express these things, express them unconsciously, express them without poise, express them within their genuine selves, and then to bring these boys into natural relations with these men, is one of the most stirring, most challenging, most rewarding enterprises of which we can think," said Dr. George E. Vincent of New York.

"There is but one problem on earth, and that is the human problem. There is but one way to save humanity, and that is through childhood." These two premises were laid down by Dr. D. K. Kurtz in a Sunday sermon at the time of the conference. Because of the importance of the period of learning in childhood, the task of religious educators is great indeed. It is the supreme task of the race. One need only remember that only one in every 100 becomes a Christian after 20 years of age, and only one in 1000 after 30, and that which applies to religion, applies in a like way to



crime. More than 90% of the criminals in state prisons today committed their first crime before the age of 20. The tragedy of Protestantism lies in the loss of children to the church. Today there are 58 million persons in the United States who hold to no creed. Most of these come from Protestant homes. We thought it was an old man's world, so we lost our children. It is well for us to remember that the only real values are human values, just people, folks. All else is machinery. What good are our railroads, factories, stores, industries, except they supply the needs of folks, and of these, children count most. No nation can be civilized and neglect childhood and youth.

The program of the conference included the inter-national leaders of service clubs—Rotary, Kiwanis, Lions, Optimist, and others,—and also heads of national and inter-national movements established for the welfare of boys. There were present representatives from seven different countries.

President B. T. Jones, ex-president of the Inter-national Lion's Club, in his opening address, said that the purpose of the Conference was to make the coming generation the finest and best in the history of the world. The boy problem is the man problem. Men who will stand the acid test of character. Boys need:

1. Christian leadership.
2. Exemplary parents.
3. Program that gives freedom for individual development.
4. Opportunities for many helpful and happy experiences in the great out-of-doors.

Among the great national agencies studying boy welfare, Dr. E. M. Robinson represented the Y. M. C. A., an organization with more than one million members in the United States. He said the great purpose of this organization was to create in young men a belief in Jesus Christ and his great mission—to follow his doctrines and teachings and to help others to do the same. He further said that men may be afraid to discuss religious matters with boys, but boys are anxious to have religion discussed with them. "Let the motive power behind the boy's action be a true Christian religion and it will endure. He quoted President Coolidge as having said, "There is no substitute for morality, character, and religious conviction." Only three out of ten children in the United States are touched by any religious program.

A very interesting study has been conducted at the West Y, in Cleveland, Ohio.

The question was asked of several hundred boys what subjects for discussion would they enjoy the most, (subjects in which



they would like help), and out of some 30 suggested, the following are the first listed in their order of selection by the boys:

- |              |               |             |
|--------------|---------------|-------------|
| 1. War,      | 4. Team-play, | 7. Jesus,   |
| 2. Honesty,  | 5. God,       | 8. Money,   |
| 3. Gambling, | 6. Smoking,   | 9. Parents. |

These young men took the following pledge:

"I propose, with God's help, to be manly in muscle, mind and morals, to be unselfish and helpful to others. I will, under all circumstances, stand for clean speech, clean sport, and clean habits. I will encourage other boys to do the same."

James E. West spoke for the Boy Scout movement with its three-fourths of a million members:

"Scouting is a process of making real men out of real boys by a real program that works.

"Scouting develops character, initiative and resourcefulness.

"It trains for leadership.

"Scouts become good citizens.

"Scouting is a program of useful, attractive things for boys to DO in their leisure time.

"It is learning by doing.

"Any boy who has passed his twelfth birthday may become a Scout.

"When a boy becomes a Scout he takes the following oath:

"Upon my honor I will do my best—

"'1. To do my duty to God and my country and to obey the Scout Law.

"'2. To help other people at all times.

"'3. To keep myself physically strong, mentally awake, and morally straight.'"

The Boys' Club Federation reported an inter-national organization with an enrollment of 268 clubs and a membership of 208,171 boys. Club membership in the federation does not involve any financial or other obligations other than loyal cooperation in the interest of boys. The Boys' Club Federation promotes new boys' clubs wherever they are needed; is a clearing house for ideas and methods and plans relating to boys' clubs; issues helpful literature; publishes a magazine on applied ideals in boycraft. Their headquarters are at 3037 Grand Central Terminal, N. Y.

The Big Brother movement, with headquarters located at 200 5th Avenue, New York, told the story of how thousands of business men and others located throughout the United States are serving the delinquent youth of the country as big brothers.

The Demolay Movement was represented. This movement has had phenomenal growth;—one-half million membership; own their own headquarters' building in Kansas; operate on a one-fourth of a million budget, and own two dormitories at state universities.

The Jewish people's institute work was brought to the at-

tention of the conference. One of their homes in Chicago is doing a wonderful work for Jewish youth. They have established very elaborate buildings and are conducting an accredited evening school, organized to meet an urgent need in the community. It offers the complete high school program at hours convenient to the working persons and with rates of tuition within the reach of every one. The educators are all professional teachers, among the most capable in the city. It is a cultural center. It offers lectures on music, arts, and drama with a department for physical education. The institute has organized a bureau of vocational guidance for the young men and women of the school who are undecided about their future and are not sure of their personal qualifications in any particular vocation or profession. This service is free. The same applies to the employment bureau. Students who are out of work find the employment bureau ready to offer assistance.

The Boy Work Program of the Knights of Columbus was also presented. Their boy-guidance movement has been adopted under four headings:

1. A graduate course in boy guidance at Notre Dame University.
2. The establishment by the order of a number of two-year scholarships for this course.
3. A 30-hour course of intensive training in boy leadership.
4. The authorization of a junior organization to be known as the Columbian Squires.

"What does it profit the community if it gain the whole world and loses its own boys?"

There are 8,760 hours in a year. A boy's year may be divided up as follows:

Sleep .....	3,650 hours
Meals .....	550 hours
School .....	1,000 hours
Leisure time .....	3,560 hours

Leaders are urgently needed to guide the boy during his leisure time and to help him develop himself by following a properly selected program of activities.

The boy of today, between the ages of 12 and 18 years, needs the interested association and "palship" of:

1. Fathers not only of good intentions, but also well informed.
2. Upstanding men who understand him.
3. Men who can and will give him encouragement, sympathy, direction, discipline and example.

The Playground and Recreation Association of America asks these questions:

Why are there so many children killed and maimed playing in the streets?

Why are there several hundred thousand law-breakers in the United States?

Why are there 100,000 youngsters in our Juvenile Delinquency Courts each year?

Why do 60% of our school children have physical defects which hinder their school progress?

Why do we have a disproportionate population in our institutions for the care of the mentally afflicted?

Why do we have under-privileged boys and girls and under-developed men and women physically, mentally and spiritually?

They answer, in part, because we spend more to keep a youngster in an institution than we do to give to him a place to play safely and heartily.

We spend more in a day for personal luxuries than we do in a year for public recreation.

We spend more for medicine than we do for physical education.

We spend more for cure than we do for prevention.

We live too fast in strenuous America and do not play enough to keep balanced and mellow.

We have achieved industrial development at the expense of living.

"If we are to combat the vicious and pernicious influence that in certain places in our commonwealth are seeking to undermine our security, then we must see to it that our young men and women, as well as those of more mature age, are environed with influences that are helpful and stimulating.

"Anyone who is a student of our life today, especially in great centers of population, must reckon seriously with those antidotes that are designed to overcome and eliminate the poisons that, injected into the life of our people, destroy their loyalty, their patriotism and their moral and spiritual life."

The Inter-national feeling was made known when it was said that "youth today must not, cannot grow up without reckoning with the teaching of Mahatma Gandhi, the Indian; Woodrow Wilson, the Anglo-Saxon; Sun Yet Sen, the Mongolian; Lenin, the Slav; and Benito Mussolini, the Latin. What a bewildering variety is here! What challenge that such diverse types have 'made their century.' What a fascinating study to find out who they are and why they hold the place they do in the hearts of millions of youth the world over."

In closing this report may I suggest that we join with the Athenian young men in saying as they said:

*"We will fight for the ideals and Sacred Things of the city, both alone and with many.*

*"We will never bring disgrace on this, our city, by an act of dishonesty or cowardice.*

*"We will revere and obey the city's laws, and will do our best to incite a like reverence and respect in those above us who are prone to annul them or set them at naught. We will strive increasingly to quicken the public's sense of civic duty.*

*"Thus, in all these ways, we will transmit this city, not only not less, but greater, better, and more beautiful than it was transmitted to us."*

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### Be Ye the Salt of the Earth

Rise in your strength now, O children of Zion,

Hear ye the word of our God,

Calling you forth from all worldly temptation.

Pleading, "Oh, cling to the rod."

Over the earth a dark cloud is now resting,

Satan unbound has his fling,

Urging his forces onward to battle,

Trophies of souls back to bring.

Pleasures uncertain are bubbles of sorrow,

Idleness surely brings woe;

Vanity's treasures are garnish as tinsel,

Through them no joy can you know.

Seek ye for pearls of heavenly value,

Rubies beyond worldly worth,

Up to your standards the Lord has commanded,

"Be ye the salt of the earth."

# Work and Win

BY DR. RICHARD R. LYMAN, OF THE COUNCIL OF THE TWELVE  
AND ASSISTANT GENERAL SUPERINTENDENT Y. M. M. I. A.

**R**ALPH PARLETTE tells of a girl from the country who was employed in a business office in a great city. She had learned to work. At evening, when the time came to quit, she went on working. They had to stop her. She was the only girl they ever had to stop; the rest of them were self-stoppers.

This girl from the country, Parlette says, was so green that she was the office joke. She believed everything they told her, and it is said they told her plenty. She made many errors, but never made the same error twice. At every bump she learned something; and she learned so rapidly that soon the other girls in the office began to ask her questions. The manager himself began asking her questions, and in a short time she was attending to practically all of his correspondence. It is said, too, that those who had to do with his correspondence had noticed a marked improvement in it. It was not long till this country girl who knew how to work was placed in charge of the office. She was made superintendent. That is, she had made herself superintendent.

Some of the girls complained, asking why Jennie, or some other girl who had been in the office so much longer, had not been made superintendent. The answer of the manager was: "We didn't make her superintendent; she made herself superintendent; all that we have done is to put a label on her in order to comply with the provisions of the pure-food law. We are not conducting an endurance test here. Advancement is a matter of work and growth."

Recently I observed two young men working side by side. One is a widow's son. To retain his position, he has to struggle, for he must give satisfaction. The other is a rich man's son. If his employers are not satisfied with him, all he will do is quit. Conditions do not compel him to give satisfaction. He may retain his position, but he does not do his best. In the long run, he will not win.

"Pity the rich young man." Upon this text a leading lawyer based his remarks at a chapel service for college students. He drew a parallel between the life of the rich man's son at college and the life of the young man in comparative poverty. One is compelled to work, the other has an easy time. The one grows strong, gets development; the other comes up a hothouse plant. The one develops into the mighty oak; the other, into the frail flower.

Roger W. Babson made a careful study of the lives of captains of industry of the United States. He found that most of these are the sons of farmers, and of preachers who have had to struggle in poverty. The record discloses that it is effort, it is struggle, it is work that wins. Will it be an exaggeration if I say, "Fortunate the boy who is born in poverty?" For nature will compel him to get the development that will qualify him to be a power among men, a leader, perhaps, among captains of industry.

The young man must, of course, have something besides poverty. He must have intellect, real mental power, and ambition. With these, his struggle for daily bread, for clothing, for education, will make him valuable and genuine.

Boys without mentality and ambition seem to find a sort of satisfaction in standing about street corners or sitting on the banks of ditches, rehashing unclean stories. Boys who lead these lives cannot hope to succeed. Success, especially great success, comes only to those who have clear vision, who look into the future, who dream great dreams, have great imaginations, and see ahead for themselves.

"The way to give a child a fair chance in life is not to bring it up in luxury, but to see that it has the kind of training that will give it strength of character. \* \* \* It is a selfish and sordid theory that the whole end of life is to 'taste a few of the good things.' \* \* \* The life worth living must be a life of work for a worthy end, and ordinarily of work more for others than for one's self."—*Theodore Roosevelt*.

The rich man's son thinks of his fine clothes, is interested in styles and fashions, spends much of his time in attending social functions. The boy without money is not invited into society. Perhaps he could hardly provide himself with the clothing required by modern social life. He therefore devotes himself to his books and his work.

In great haste, at the last moment, the rich man's son comes to the son of the widow to see how to solve the examination problems. The widow's son shows him how to do the work, and the latter, as an expression of appreciation, perhaps hands the young man a greatly needed two dollars.

Extreme poverty is a disadvantage. It is only comparative poverty that compels the boy to put forth the effort that makes him a king among men, just as the oak is king among forest trees.

Who are the men that are finding solutions to the problems of our cities, our counties, our states, our nation, and even of the countries of the world? Not those who have been brought up in luxury. They lack the power of concentration, the insight, the strength of



mind, the training, that enables men to bring a strong mental effort to their problems. It is usually the poor man's son, the widow's boy, that has this strength. He has been compelled to get it by the conditions surrounding him. His struggles have made him strong; they have prepared him to solve difficulties as they arise.

Most of the boys who loaf are those who have been blessed with but one talent. Having but one, they have buried it in the ground. When the Master comes, they will say to him:

"I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strawed:

"And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine."

The slothful servant offers back to his Master the talent which he had received. It is to him that the Master will say:

"Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed;

"Thou oughtest therefore to have put my money to the ex-changers, and then at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25:24-30).

Every child should be taught to help himself. Every child should be taught to work. Every child should have his hands and fingers trained to do things. Open your own eyes, look over the whole world, and see if those who succeed are not those who have been trained.

Has Providence so designed the world and the members of the human family that the only thing in life worth while, the only thing that wins, is work? It is certain that a life of ease never produces strength. To produce the deep-rooted oak takes adverse winds, stormy weather, tornado and lightning.

Said a student to the old professor in the Engineering School. "I am not interested in mathematics or English; I want to learn only the practical things—to build and operate streetcars and to understand electricity." In other words, the student was seeking an easy road to knowledge. The professor replied, "Nature can make a cabbage head in a year, but only in centuries can she make an oak."

Struggle, effort, battle with conditions,—these are what make men. It is the toiler, the man who puts forth his best effort, that

develops the muscle. It is the one who struggles that acquires mental power. There is no easy road either to greatness or to unusual success. The most brilliant have reached their stations by tremendous struggle. Before an assemblage of mothers at Washington in 1905, Theodore Roosevelt made these significant remarks:

"Inasmuch as I am speaking to an assemblage of mothers, I shall have nothing whatever to say in praise of an easy life. Yours is the work which is never ended. No mother has an easy time, most mothers have very hard times; and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness? \* \* \*

"In bringing up your children, you mothers must remember that, while it is essential to be loving and tender, it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms; and besides training your sons and daughters in the softer and milder virtues, you must seek to give them those stern and hardy qualities which in afterlife they will surely need. \* \* \*

"If you mothers, through weakness, bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future. \* \* \* Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work, for themselves and also for others, is not a curse but a blessing; seek to make them happy, to make them enjoy life; but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity. \* \* \* She who can thus train her sons and her daughters is thrice fortunate among women. \* \* \* ."

When their children are looking for employment and the question is asked, "What are you trained to do?" and the answer is, "Nothing," is this not a reflection upon parents? In these days only trained hands, trained minds, trained workers are succeeding.

I recommend that parents ask their children frequently: "In how many ways are you trained to make a living?" Parents who bring up their children without training are making a serious error. The American standard is either a high-school education or its equivalent in industrial training. Parents who bring up their children without giving them this much are unfair to them.

No young man should be permitted to expend on his own living more than he is able to earn. Neither should any young woman. Perhaps I ought to say that they should not be permitted to expend more than two-thirds of what they actually earn; the other one-third should be saved and invested. Unfortunate the

young man who spends all or more than he earns. I am speaking now of the time in his life when he has his greatest earning power. During their school days, for example, boys are not earning money and therefore they must have somebody pay their expenses. But it has been well said that there should be two periods in the lifetime of every human being when he will be free from the necessity of earning a living—one in childhood and the other in old age. During his earning period he ought not to be permitted to spend all he makes. And no individual ought, during his lifetime, to lay out for his living more than was produced by his earning power when he was in the strength of his physical manhood.

Let it be the ambition of every boy and girl to have two, three, or four ways in which they are able to earn their bread. Always there appear to be places for those who are broadly trained.

At a recent meeting held to consider the construction of a high-school building, a farmer arose and said: "I am not in favor of making it too easy for young people to go to school. Years ago I had a classmate who walked from Bountiful to the University of Utah. I don't know whether this man has a son or not; but if he has, I'll guess that the son, who is probably getting his education in an easy way, is not the equal of his father."

The thing worth while in life is work. A boy can find nothing more valuable than work. Shall I be making it too strong if I say, Blessed is poverty, and fortunate is the boy who is brought up in it? For few of us will work if we are not compelled to do so. In fact, a wise man has said that fifteen per cent of the human family is made up of individuals who will work whether they are watched or not. Thirty-five per cent is made up of those who will work if they are well watched. Fifty per cent of the human family is made up of individuals who will not work whether they are watched or not. Let us ask ourselves whether we belong to the fifteen per cent, the thirty-five per cent, or the fifty per cent. He who will work whether he is watched or not will get the development which work brings, and, having this development, he will win.

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### Steady Thou My Hands

They say God holds the hands of those who grieve,

And binds the hearts of those who are bereft—

I wonder, nay I reason, and believe

He fills my hands with work when I am left,

And stirs my heart to fling its windows wide,

Where bitterness and desolation lurk.

Loss and defeat, whatever shall betide,

God steady thou my hands to find their work!

# Religion the Antidote for Crime

BY MELVIN J. BALLARD, OF THE COUNCIL OF THE TWELVE AND  
ASSISTANT GENERAL SUPERINTENDENT Y. M. M. I. A.

**N**O PEOPLE or nation can preserve a desirable civilization except through the ability of the great majority to practice self-control. Whenever a large number of the people are employed in policing the country to enforce the law, the stability of the institutions are in grave danger. The strength in the early government of the United States was the willingness on the part of the people to honor and obey the law without police regulations except in rare instances. Crime comes as the result of perverted appetites and desires developed because of a lack of self-control. The only thing that seems to restrain many people is the fear of being caught by the officials of the law. The breaking of the law seems to create no particular concern to these individuals, but their anxiety is whether they will be discovered.

Will more laws correct this evil? Increased police vigilance may check it to some extent, but surely men cannot be made to have honor and regard for the law by the multiplication of laws.

Then what is the remedy?

What men need is to have more of the fear of God always in their hearts, whether they may be detected in the violation of the law or not. They are then accused before their own guilty consciences in such a way as to restrain them from breaking the law. If they do so, there is a secret punishment administered that may prove corrective.

The religion of Jesus Christ, which teaches the universal brotherhood of man, makes me to feel that I am my brother's keeper, and that I should be willing to do unto him as I should like him to do unto me. He is not a victim for me to prey upon, but I am to love him as myself. Religion alone can create this feeling in the hearts of men. The gospel of Jesus Christ also teaches me to know that if my crimes are not detected in this life, there is a perfect record made of all I do, and I must in the day of judgment meet that record. What a restraining influence this would have over all men if they but believed it.

There are two powers in this world; one inducing men to sin, to commit evil; the other restraining them, reproving them. Men who live outside of the pale of the gospel of Jesus Christ lack that powerful spiritual influence that makes the right clearly visible and gives strength to do it. The United States reports show that there are fifty-eight millions of people living in this country who are

without any religious convictions. Is that not, in part, one of the chief reasons why there is such an increase of crime in this country? These records also show that ninety per cent of the criminals in our state prisons today committed their first crime before the age of twenty. This lack of religious faith is chiefly among the youth of this land today. Is that not another evidence that the chief thing they are lacking is religion to restrain them from crime? It is an epidemic that seems to be sweeping the world, and one of the chief remedies, therefore, is to awaken youth to a consciousness of the truths of religion, to establish faith in God in their hearts, and, through that, love for their fellow-men and a desire to live in harmony with Christ's noble teachings.

I submit, as evidence that the foregoing statements are true, the record of crime among the members of the "Mormon" Church, as given in *The Fruits of Mormonism*, by Dr. Franklin S. Harris: A study of the past twenty-five years reveals the fact that conviction to the penitentiary decrease as the proportion of "Mormons" in the counties increase. Convictions to the Utah State Penitentiary in 1919 to 1923 show 156 "Mormons." This is 28.9 per cent of the total convictions, and yet the "Mormon" population in Utah is 61.8. Our proportion would have been 334 convictions. The same thing is true with reference to the record of the "Mormons" in Idaho, which shows that the number convicted were 11 less than the average, for each 100,000 of population in that state. The same thing is true in Arizona. In 1916 there were 438 convicts in the state penitentiary of Arizona; four of these were "Mormons;" yet the census of Arizona gives the "Mormon" population as 12,624. Their quota would have been 31.7 persons for each 100,000.

If the religion of Jesus Christ as taught and practiced by the Latter-day Saints will restrain crime among them, as these records show, why would not the same results obtain everywhere if men would only accept the gospel of Christ and live according to his teachings?

Since youth is the time in which to implant faith in the hearts of the children of men, there is nothing more important for the members of this Church or the people of the country to do than to lay, in security, for the generations that are to come, a foundation against these destructive influences. Unless checked, they may prove the undoing of our civilization. A vigorous campaign should be instituted to revive in the hearts of the youth of the land love of God and a knowledge of the teachings of Jesus Christ.

This will establish an invisible power, controlling the actions of men more effectively than all the police power combined, much as this also is desired,



# Religion and the Boy

BY THOMAS A. BEAL, DEAN OF THE SCHOOL OF BUSINESS,  
UNIVERSITY OF UTAH

WHAT is religion? Webster defines religion as "a system of faith and worship; the feeling or expression of human love or fear of some super-human power. As distinguished from *theology*, religion is subjective, designating the feelings and acts of men which relate to God. As distinguished from *morality*, religion denotes the influences and motives to human duty which are found in the character and the will of God, while morality describes the duties to man, which true religion always influences. Specifically, religion means conformity in faith and life to the teachings of the Bible respecting the conduct of life and duties toward God and man."

"Religion," says Coffin, "is a kind of life after the pattern of the life of Jesus of Nazareth; while theology is the attempt to explain this fact; it is a theory of religion."

Talmage also takes this point of view. He says, "Theology may be compared to theory, while religion may be compared to practice."

The religious person has a sublime faith in the spiritual control of the Universe; he believes in divine intelligence and guidance, and is willing to be governed by them. Too, a religious person is usually interested in the welfare of society—in its problems and development, as well as in his own. In short, a truly religious person has faith in mankind, and is respectful and tolerant of the opinions of others, whether they agree with his or not. That is, he is kind and consistent and honest, and he believes in "doing good to all men," and in living a righteous life.

Many think that religion belongs to the church and its work—that it is all right for the Sabbath but nowhere else. This is an error. Religion requires that man should make the most of himself and his opportunities—that he should be industrious, upright, and faithful—in brief, use his talents which God gave him. Religion is necessary for success in the broadest sense of that term. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This kind of religion boys will understand and grasp.

Religion should be able to stand the practical test: "We believe in being honest, true, chaste, benevolent, virtuous, and in



doing good to all men; indeed we may say that we follow the admonition of Paul—we believe all things, we hope all things, we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.”

In this brief Article of Faith, the Latter-day Saints proclaim the practical character of their religion—“a religion that embraces not alone definite conceptions of spiritual matters and belief as to conditions in the Hereafter, but also of present, every-day duties, in which love for fellow-men and devotion to God are the guiding principles.”

Among many there is a common opinion that the material things which we can see are real, while the ideal and spiritual things which we cannot see are unreal and therefore uncertain. To regard things which you can see and handle as more reliable than ideal or spiritual things is a great mistake. The body is no more real than the spirit; in fact, the spirit is the more real. The real man can walk and talk, but take away his spirit—the part we cannot see—and he is not a real man. So it is the spirit that makes the body real to us. “The things that are seen are temporal. The things that are not seen are eternal.” Many are making a mistake in under-valuing immaterial things. Religion is undervalued because it is considered visionary and unreal. This is also a mistake. We must learn sooner or later that the ideal and spiritual make the real.

Our religion gives us a confidence in the Hereafter. The immortality of the soul is regarded just as certain and real as mortality. Such a belief gives confidence and strength. We believe in a practical religion as well as in a spiritual religion. Brigham Young said: “Our religion is not mere theory; it is a practical religion to bring present enjoyment to the heart. We cannot talk about spiritual things without connecting them with the temporal things; neither can we talk about temporal things without connecting them with spiritual things. They are inseparably connected. Our religion must be with us always—from one Monday morning to the next, the year round,—or it will not answer its purpose.” Such a religion is easily conceived and, if presented in the right way, can be made to appeal even to the understanding of the youth.

The reason why we have so much crime among the youth of the land at the present time is because of a lack of religious training. Judge McIntyre of New York says: “Of the reasons for the restlessness and the criminal tendencies of youth, the lack of religious training so far out-distances all others that it stands alone.” Judge Waite of Minneapolis says: “The first and fundamental

cause is the breakdown of religious training in the home. Character can have no firm and lasting basis other than religious faith; and religious faith comes rarely into any life save through early religious training." Judge Kavanaugh of Chicago says: "The greatest and most vital lesson of all is to make the children know and feel the reign of God and their nearness to Him."

Some people are inclined to think that boys have no natural desire for religion; others take the opposite view. If the boy is brought into contact with the right kind of religion and in the right way, usually he has no objections to it, but on the other hand he finds it interesting, desires more of it, and tries to conduct his life accordingly therewith.

There is an old saying, "As the twig is bent, the tree is inclined." If we place the proper emphasis on religion and teach it to the boy in his early years, he will seldom depart therefrom. It is said: "There is but one way to save humanity and that is through childhood." If this statement be true, then it behooves parents as well as churches to see that children are properly trained during childhood so that their lives may be inclined in the proper path thereafter.

The trouble with humanity at the present time is that because of the arduous duties of daily tasks, the training of childhood is pretty much left to the atmosphere and circumstances outside of the home. Our schools, of course, as well as our churches, are doing much in the way of training our young people, the former especially in those things which are necessary to good citizenship, and the latter towards making the children have greater reverence for Deity, but the parents are derelict in giving the proper religious training to their children. President Coolidge once made the statement that he could "think of no investment which was likely to pay larger returns for the social, economic, and spiritual welfare of our country than the proper training of boys." It is not only important, therefore, that boys should be trained properly, socially and economically, but spiritually as well. If we look up the court records of many of the juvenile delinquents, we will find that few of them had any religious training, and especially in the home. What the American home needs today, therefore, is more religion, in order that it may instill the same into the minds of the youth. President Coolidge is also reported to have said on one occasion: "There is no substitute for morality, character, and religious conviction," and yet we are told that only three out of every ten children in the United States are touched by any religious program. That is unfortunate, not to say deplorable. In the minds of many, the time will come when there will be a reaction in the opposite direction;

that is, when people will come to see more and more the importance of religious training in the development of the moral character of the young people.

But whether the young people take to religion depends largely on how it is presented. To get over something which is practical is not very difficult, but to convince young people that a religious education is necessary, that is, a knowledge of the things which make for good character and for salvation in the eternal world, both of which are abstract ideas, it is more difficult, and therefore the task is much greater. Perhaps many of us talk religion enough to the boys but we do not talk it in the right way. In other words, example is better than precept. Both are necessary, but if one wishes to convince his son, for example, that the religion which he is teaching him is right, he must live up to that principle, both by what he says and by what he does. You cannot fool children. They quickly detect insincerity; they seem to be blessed with an instinct that enables them to recognize the genuine. If parents are not sincere in their teachings, the youth will soon discover it. To establish faith in the youth, therefore, it is necessary that we practice that which we preach, not only on Sunday, but every day in the week; in short, we must be that which we wish the youth to be.

From observations it would appear that it is not difficult to establish faith in the hearts of the youth if we go about it sincerely and in the right manner. Youth naturally has faith. The boy, himself, is a great believer. Children have great faith in their parents and in a superior being, and all that is necessary, therefore, is to teach them in the proper way and live in conformity to one's teachings to establish and retain that simple faith with which childhood seems to be blessed.

Just as one should have a fixed aim in life, so should one have a settled faith. "A yearning for better things is a constant spur to accomplishment." It is only when we perceive the difference between our real selves and what we should like to be that we become restless and eager to move forward. The person with a fixed aim is not content unless he is struggling towards the thing of his heart's desire, whether that is economic or spiritual. A settled faith in a wholesome religion is a valuable thing and a wonderful influence in shaping one's life. "Deep conviction in the existence and providence of God gives confidence and stability to one. It is like an anchor to the soul. The man of faith is not easily baffled; he struggles on, confident that truth will prevail, and that honest, persistent effort will ultimately win. A belief in God and Eternity inspires hope in one's life and this hope finds expression in one's work. A religious person is seldom gloomy and pessimistic. His

faith keeps him from the ruts of despair. As long as he can retain his faith he will keep on trying until his last bit of strength is gone, confident that he will finally be aided by a superior power."

This is the idea that we should inculcate into the minds of the youth. Every youth should be encouraged to keep the fire of determination burning in his soul, because it gives faith. The youth who aspires to be somebody in the world is the one who has confidence in himself and in life's possibilities. Just as these things make for success in life, so do they make for success in character, and faith and knowledge. The boy who has faith and a belief in God has an intelligent insight into life—he sees more in it, he gets more out of it, he gives more to it, and, all in all, he makes a better man.

Little argument is needed to make out a case in behalf of a plan for the vocational guidance of youth, and yet, on the whole, we have elicited little effort in such a problem. Religious guidance is just as necessary as vocational guidance; yet here, too, little effort has been put forth in a constructive way to deal with this problem. More stress, therefore, should be given to the religious training of the boy; i. e., as to what kind of a program to carry out, what it should contain, how to make it function to the best interests of the boy. If religion helps to give confidence and faith, which many think it does, then we should endeavor to give such religion to the young people as will encourage these essential elements in their nature. But to do this we must also have information about the young people themselves; that is, about their physical condition, their ambitions, the opportunities and circumstances of their lives, so that we may know how to approach them and what to give them. To gather such information and make it available for use so that it may contrive to the best interests of the boy requires time and effort; and to give satisfactory guidance in religion as well as elsewhere, it will require properly trained persons and an army of devoted workers. One important duty of the advisor of youth, both morally and religiously, is to bring home to all who can be brought to see it the enormous value of a religion; that is, how it qualifies one in the way of development, mentally and spiritually, how it helps boys and girls to find themselves, and to prepare themselves for a better understanding of life.

At no time in the history of the world have the boys of the people been turned out to earn their living on so large a scale or into so complex a social order as at the present time. Never has there been so great a need as now for intelligent cooperation between the parents and the boys. We are, indeed, living in a restless period, impatient with crudeness, but we are too occupied to pause over the

stumblings and gropings of bewildered youth. Somehow, somehow, we must give more attention to this critical period of adolescent life. Society has been slow to cooperate with its future workers in the choice of their careers. So, too, has it been slow in the giving of religious training which the youth should receive for his own guidance and welfare.

According to the words of Brigham Young, the purpose of the Mutual Improvement Associations is to instill into the hearts of the young people a testimony of the gospel, to give them an opportunity to study, not only religious things, but secular things as well. Our Mutual organizations attempt to do this. We have outlines and programs and manuals by which the young people are not only taught science and history, literature and economics, but religion also. An all-around man is the best man, so the religious side of the boy's life should not be neglected any more than any other side, but all sides should be developed harmoniously, and to the youth's best interest. One has fears for the young man who has no spiritual side of life, who believes that everything is just for today. Such a one is likely to have no regard for the morrow, nor for the future.

Doubtless many a great genius is lost to society because he is born among the children of the poor, where he perishes for want of opportunity. Likewise, doubtless many a boy is lost to society because he is not given that kind of training which makes for character, integrity, honesty, and faith. The time is ripe when we should wake up to the fact that the young people are our heritage and that it is our duty to assist them and help them to adjust their life's work so that they may conduct themselves in a way that will make for better young men, morally, physically, and mentally, as well as spiritually.

Psychologists tell us that we are blessed with intelligence but that our intelligence may manifest itself in different ways. It is the duty of the parents, as well as the teachers of these young people, to discover these differences in order to guide the activities of youth in the channels which will lead to success. All boys are not equally competent mentally and physically, and neither are they spiritually. Therefore, it requires different training, different tact, different methods, in order to reach all boys in the best way. It is folly to try to drive a square peg into a round hole, and yet that is just about what it amounts to when we do not take enough interest in the young people to discover their aptitudes. We should not be too hasty in under-estimating the value and ability of people who seem to be born short in some things, because they may be born long in others; nor should we be too quick to condemn people



because they do not see as we do. Everyone has a right to his own views. When we come to that conclusion then we shall be able to understand the boy and to direct his thoughts in the right way; keeping in mind, of course, that he is wanting in experience and must be subject to adult guidance; i. e., he must form the habit of obedience to law and order.

In the making of a boy, it is very necessary also that we put into his hands the right kind of reading material. It is the general opinion that one can pretty well determine the makeup of a boy by the kind of company he keeps and by the books he reads. Therefore, it is necessary to know the literary standards of the boy, because the kind of books that he loves to read is not only a test of the boy's estimation of the book, but usually is a test of the boy as well. No finer habit can be taken up by young people than the habit of reading good books, and especially the biographies of great and good men, for almost without exception these persons have been religious and righteous in their acts and deeds.

Boys, too, should be taught about spiritual things as well as temporal. They should be made to see that they are the stewards of their Master, and that he expects them to use and cultivate the talents, or loans, which he has made to them, according to their opportunities. Few of us, perhaps, have opportunities to do great things, but we all have the opportunity to be kind, charitable, helpful, and sympathetic. Our talents, or gifts, are the inspiring things in us, and they do not depreciate by sharing them with others, but increase and become stronger, and they cannot be taken away except by Him who gave them. Boys should be taught that they must use their time in this life to the best of their ability. They should be taught to discover what is worth-while, what to keep and what to leave out, and to this there is but one answer: "They may let go all things which they cannot carry with them into Eternal Life."

In conclusion, then, if we wish the youth of today to grow up with faith, we must teach them the right kind of religion and in the right way. The reason why we have failed thus far is because of our narrowness and our disinterestedness in religious work ourselves. By narrowness I mean that we are intolerant and uncharitable with others. We can just as well be equally broad-minded and fair in the realm of religion as we can anywhere else. There are certain basic principles that are common to all religions, just as there are certain patriotic elements that are common to all political parties. But what are these principles? "The love of righteousness and an honest attempt to attain it in all the affairs of life pretty nearly covers the whole ground. Surely there is no form of religion which ought not to include as much. What do we mean by



righteousness? The word speaks for itself. There is a right and a wrong to everything in this world, and righteousness means an alliance with the first, in thought and word and deed, and a rejection of the last, continually." We must constantly inculcate into the mind of the boy a desire to know the truth, and to act in accordance with its dictates. The preface of one of the old arithmetics closed with these words: "And now I commend you to Him who maketh all things by number." The one who made that book doubtless taught righteousness to his pupils, and begot in them a love of the Author of all Truth. That is the kind of teaching we must give to the boy if we expect him to live a righteous life. That we need more religion in our schools at the present time is probably true. In brief, what the world needs at the present time, above everything else, is to be saturated through and through with a living religious spirit; "to be fused with vital religious fire," which shall enter into and become a part of every word and deed of all its citizens.

"Religion, then, is an effort to bring the whole of experience into the light of the best that one knows." If one is devoted to the spiritual values of truth, goodness, beauty, and love, he has already begun to be religious. We may conceive of religion as the effort to find the source, the meaning, and the object of life, and to these conceptions we should attempt to relate our lives and that of the boy.

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### Revelation

I saw not God until I looked  
Upon the face of Innocence,  
Where shone the virtue of pure thought,  
And peace which is its recompense.

I heard not God until there came  
The quiet voice of motherhood,  
And children's laughter turned to song,  
And nature's murmur in the wood.

I felt not God until I roved  
Beneath the open country sky  
And smelled the breath of clover-bloom,  
With space about me, wide and high.

I knew not God until my heart  
Was thrilled with love and wracked with pain;  
Till I had looked on evil things,  
And then saw Innocence again.

I did not learn to worship God,  
Or know how close we were of kin,  
Till He from harm protected me  
And came my heart to dwell within.

# Formations Rather Than Reformations

BY F. S. HARRIS, PRESIDENT OF BRIGHAM YOUNG UNIVERSITY

**A**MONG my most vivid childhood memories is that of two cows we had. Bluch could not be kept anywhere; whereas, Boss never gave any trouble. Both had the same jumping ability, but their bringing up was different. The people from whom we bought Bluch always had tumbled-down fences and shiftless ways, and their attention to their livestock was irregular. The cow had formed the habit of going over gates and through fences, and we were never able to break her of this bad habit. Boss, on the other hand, having been kept as a calf and heifer behind good fences, and having had regular care, never developed the bad habit of trying to break out. In her cowhood days hardly more than a string was required to keep her in her place.

We are all well acquainted with the old saying that an ounce of prevention is worth a pound of cure. A pair of rubbers and warm clothing may prevent an attack of pneumonia which weeks of skillful work on the part of the physician and nurse may fail to cure. An inoculation for diphtheria or typhoid may prevent long and dangerous sickness. The tightening of a nut which has become loosened may prevent the wreck of an automobile, and, as of old, the proverbial stitch in time continues to save nine.

Those who know anything about boys are well aware of the fact that if a boy has any real life he is going to do things. The boy who is not up and doing is probably not worth bothering with very much, since his influence will be largely neutral under any condition. The normal, red-blooded boy who is capable of leadership is going to be up to something all the time. If he is headed in the right direction, his activities will be along constructive lines; if he gets started the other way, he may become a pretty bad boy without having any real intention of being bad. The important thing for him is that he is going to have action, and it does not seem to matter very much to him what direction this action takes. As a rule, a boy is not noted for being far-sighted; he is so much concerned with getting started that he often does not take time to notice where the road he is traveling leads.

This is where the boy's advisor, whether parent, teacher, or scout-master, comes in. His job is to get the boy started in the right direction and to see that all the fine youthful energy is expended along lines that will keep the boy on the road of progress instead of wast-

ing his time traveling a road where he must retrace his steps. The wrong road may lead into all sorts of dangers which may give handicaps that will follow the boy through his entire life.

Those who have not taken the trouble to investigate the question will be surprised to learn how many very fine agencies for helping the boy have been worked out and are in successful operation in various parts of the country. The value of the boy has appealed to thinking men everywhere and, as a result, numerous devices have been perfected to help keep the boy in the right path.

We are all familiar with the boy scout work. This is certainly one of the best of all known devices for using the energy of the boy to advance himself rather than to undermine his character.

I cannot think of the scout work without a thrill. So many scores of cases have come to my attention where the scout program has caught a boy just at the critical time, when he was headed literally to destruction, and has put him on the road to useful manhood, that I have become 100 per cent converted to scout work for every boy. Its program is truly one of right formation rather than reformation. This is really important. All of us would much rather have a boy who did not bear the scars of vice even if he had reformed.

An automobile tire that has blown out may be vulcanized, but there is always a place of weakness. A broken spring may be welded, but the place of welding shows and it is never so strong as if it had never been broken. A piece of paper that has been soiled may be cleaned by an eraser, but the surface finish is damaged. A broken dish may be cemented, but there is always a likelihood that at some time it will be left in hot water, which will weaken the cement and the old break will open.

The Young Men's Mutual Improvement Association aims to employ every useful device to promote the welfare of young men. It is glad to bring back into the fold any who may have strayed away, but it is much more concerned in keeping the boy from getting off the track. It wants to help boys to live full and joyous lives by supplying them with attractive programs of activity to supplement the home and school. These programs are built on boy-nature and aim to keep him doing the things he likes to do and at the same time to bring out his best qualities.

The Mutual Improvement Associations are essentially formatories and not reformatories.

# A Challenge to Leadership

BY E. E. ERICKSEN, MEMBER OF THE GENERAL BOARD OF THE  
Y. M. M. I. A.

THE great youth movement of the last few years is everywhere bringing to light the need for a new type of adult leadership. It comes as a distinct challenge and as a true expression of the spirit of youth. Is the fine idealism displayed in all these movements mistaken for radicalism? Is the lure for the new mistaken for a dislike of the old? It should not be. But a misjudgment here on the part of adults may lead to a wide separation of men and boys at the very time when the latter are mostly in need of sympathetic encouragement. What is in the heart of youth? What do boys want?

Boys want to participate in the affairs of the world. They want to do what men are doing in the affairs of state, business, and religion, and they want to participate as equals, not as subordinates. They join as youth and with youth in great religious conventions as well as in great bodies for the consideration of world problems, such as international peace.<sup>1</sup> They feel the lure of big things and are drawn into them, not as spectators but as doers. They would be quite as happy to join with men in the great enterprises if they could be welcomed in their associations as equals.

Unlike men, youth are less interested in establishing harmony, in preserving righteousness, and more interested in the creation of a new order—a new heaven, a new earth. Ideals function more vitally with them than do abstract laws.

Youth constitute the creative element in human society. They discover themselves growing in physical strength, in intellectual comprehension, in power of critical analysis. These changes within them impel them to look forward rather than backward—to the future rather than the immediate present. An American educator of many years' experience with youth writes: "The spirit of adventure and the age for exploration is implanted deep within the adolescent. Courage and determination lead youth into many sorts of experiments. Life is to be lived at its highest point of energy and as a result the number of shipwrecks and losses is still far too many. But young people are using their powers and abilities in a

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<sup>1</sup>In this connection notation might be made of: (1) National Student Conference that met in Milwaukee on January 1, 1927, to consider problem of international friendship. (2) Princeton Conference (December, 1925), which was a gathering of undergraduates representing about 250 colleges from various parts of the U. S. for the purpose of expressing the mature undergraduate opinion on the World Court.

better manner than in earlier years. They are now far more capable of genuine living and achievement. If they are brutally frank they are nevertheless marvelously capable. It is true that they have understanding and wisdom far beyond the years of their grandparents, but they are genuine at heart and, most of all, they are willing to learn and to understand still more of what the world and society have in store for them."<sup>2</sup>

To men of maturity, this youthful spirit impresses them oftentimes as impulsiveness, discontent, radicalism.<sup>3</sup> Perhaps if it were permitted to run without control, the outcome would not be a happy one. "Yet the health of society, the very life of civilization, depends upon making changes when they are needed. Somebody must see when a move is needed, what sort of move is needed, and how to go about it with the greatest prospect of effectiveness and economy."<sup>4</sup> Here is the problem for men. If they are to enjoy their right of leadership, they must be initiated into the Order of Youth, and this initiation is no simple matter. It requires the acceptance of youth's fundamental premises; namely, that they join with them on an equal basis, that they accept the present beliefs, standards, and interpretations as appropriate subject matter for discussion, investigation and appraisal, and finally that they join with youth in actively creating a new world of ideas, and new institutions.<sup>5</sup>

Such an attitude, of course, impresses the conservative adults as quite impossible, for it represents to them the dangers of our

<sup>2</sup>Joseph G. Masters, *Educational Review*, January, 1925.

<sup>3</sup>Walter W. VanKirk, writing in *The Outlook* for January 19, 1927, on "Student Crusades," says: "I talked with many of the business and professional men who sat on the 'side-lines' of the conferences and many of them were frankly concerned about what they felt to be mistaken idealism and the foolish, legendary aspirations of these inspired and misguided youth. They deplored the radicalism of these self-appointed Arthurian knights. But there is no cause for alarm. These young people are not 'Red,' their pockets are not being lined with communistic shekels. They are determined, however, in-so-far as it is humanly possible within the brief compass of a single life, to push the race forward and upward." Likewise Anna Shumaker, writing on "Youth Out of Bounds," says: "In the second place, the 'old ones' outside the college walls are inclined to look upon youth's desire to feel himself a factor in the larger work of civilization as a huge joke. They insist upon keeping them in a nice gilded cage of playful insignificance. The great T. B. M. (Tired Business Man) is glad to assume the part of Munificent Raingold for a gigantic stadium, but frowns hesitantly over scholarships and student projects. Difficult as it is for the average citizen to believe that creative thinking can be done by a student at college, Old Father Public Opinion will in time be forced to make room for a new child at his table. Young Student Opinion has decided to come in from the football game and 'frat' dance and is beginning to clear his throat on Public Affairs."

<sup>4</sup>George A. Coe: "What Ails Our Youth?" page 46.

<sup>5</sup>Joseph G. Masters, in "Getting Their Value Out of the Extra Curriculars," writes: "Our hope with the oncoming generation lies not only in teaching them tribal forms of living and ancient folkways. We must even come to understand that we do know all that children should think. We can only teach them how to think that they may find their own ways through the ever-growing mazes of change, vicissitude and fortune. Standards of critical judgment and detached thinking can come only as the student is given an opportunity day by day to exercise these qualities in concrete life situations. The schools of yesterday were very anxious to furnish the pupil with the results of thinking by some 'authority.'"



present civilization. But be that as it may, this is the impulse of youth and must be reckoned with. Laws, imperatives, and restraints appeal less to youth than do ideals, opportunities, personalities.

Why fear youth's ideals? The report of the Fourth International Conference of Boy Workers prepared by Oscar A. Kirkham calls attention to problems youth desire to discuss. "The question was asked of several hundred boys what subjects for discussion would they enjoy the most, (subjects in which they would like help, and out of some 30 suggested, the following are the first listed, in their order of selection, by the boys: (1) War, (2) Honesty, (3) Gambling, (4) Team-play, (5) God, (6) Smoking, (7) Jesus, (8) Money, (9) Parents." Too many men refuse to find an issue in these questions. The method of their solution is taken for granted. Such an attitude merely widens the gap between youth and those who should guide them. Who will deny that these problems, after all, are not the most vital and at the same time present the most uncertain elements in our civilization?

If we convince youth that thought, care, faith, cooperation, and evaluation are the most effective in bringing about wholesome reconstruction, these principles will be accepted, but reconstruct they must—they must create their own world. Our hope lies in the fact that men of affairs can grip and guide the spirit of youth in this reconstruction. Men who are successful in business, law or medicine; men who can handle big enterprises in athletics, agriculture, industry, politics or religion, may knock at the door of the Order of Youth and receive entrance, not as preachers or teachers, but as companions. Their lives and achievements must do the speaking.

Leaders of youth in schools and churches are finding that biography is a most effective means of educating youth in fundamental ideals of character. This fact reveals a psychology of youth which craves dynamic and active life rather than instruction in the established order. Precepts must always remain in the background; they are, after all, only the tools in dealing with life's problems. Boys are willing to recognize wisdom, kindness, benevolence and justice in Abraham Lincoln, but care very little for them apart from Lincoln or some other great hero. They are willing to discuss courage and perseverance in Washington, but can hardly understand the meaning of these terms apart from Washington and other great soldiers. Boys admire the ideals and the fighting spirit of Roosevelt, the variety of his interests and the depth of his insight; they admire the statesmanship of Woodrow Wilson, his dignity, culture, intellectuality and precision; but all of these receive meaning because thus attached to men.



Many times more effective even than biography and an imaginative contact with great men is the contact with living men which our organizations afford. Our generation is not without great men: they are not remote either in time or place. They are here with us and every community has them. Our problem is that of introducing them to our boys. The institutions that have done most in this respect are the boy scout organization and the fathers and sons' outings. The scout organization has secured the service of some of the finest and busiest men of the community. Men of affairs have proved a willingness to accept responsibilities as leaders in the scout movement. Many of them have proved experts in dealing with boys. The fathers and sons' outing is, every summer, proving the value of this contact. Inspiration that comes to boys sitting around the great fire, listening to stories of faith, courage, self-sacrifice, heroism, told by bishops, general church leaders, and business men, cannot be overestimated. Such stories and personal contacts give boys deeper insight into life. The success of fathers and sons' outings has proved, beyond question, that boys love to associate with manly men. In communities where these outings have not been held the fault has usually been the indifference of men, not boys.

The scout movement and the fathers and sons' outings mark a great achievement, but these do not constitute the extent of man's responsibility or limits of their opportunities to mingle with boys. During the winter months, would not a reading circle composed of men and boys, fathers and sons, bind the hearts of these two groups more closely together? Are there not rich and undeveloped possibilities that might grow out of an interest for reading? This reading may present ideas that will lead to informal friendly discussions between boys and men. Such discussions would tend to make youth feel the need of the broader experience of maturity and the adult feel the creative impulse of youth.

Would not also the contests where groups of boys and men compete with other groups of boys and men be more efficient in creating mutual understanding and sympathy than the common method of pitting boys against men and men against boys in athletic contests? There is no one method perhaps that we may recommend that will solve this vital problem, but we have everywhere leaders who can plan and originate schemes that are appropriate to their communities and which will have wholesome effect. This great problem does not solve itself. To ignore it means that boys will drift farther from men, and men, farther from boys. This problem can be solved only by thought, by initiative, by experiment, and by a high type of social, moral and religious leadership. Give us men

who can lead in this vital problem—men of sympathy, of understanding, of faith, and with a willingness to work.

The M. I. A. thus has two great responsibilities and both may come under the caption, "Mutual Improvement." It has the responsibility of bringing together youth in order that they may mutually help one another. This function it has most admirably accepted and this great responsibility it will continue to perform. The other responsibility is to bring together men and boys in mutually sympathetic relationships so that the youth movements in our communities will be movements that include the experienced personality and faith of the men.

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### God Knows Best

Our Father, thou whose gracious hand,  
 Tempered with wondrous love and justice,  
 Overrules the destinies of men,  
 Canst thou, from thy glorious home on high,  
 Look down to earth, and yet withhold thy wrath  
 From these, thy children, who in blood and carnage reign?

Is it not possible, O Father in heaven above,  
 With thy great wisdom, to control, and lead  
 In higher mein thy progeny on earth?  
 With lustrous ray of thine own light supreme,  
 Surround their faltering steps with beacons bright,  
 That, coming back to thee, they be of greater worth?

Or is it best, O Lord, that men should wander on,  
 Fettered with Satan's thralldom,  
 Untrammelled in the freedom thou hast given,  
 Having the equal chance for right or wrong,  
 Aided by thee, but blinded by the evil power,  
 Marking their own destiny, either hell or heaven?

Thou knowest best, O Lord, for wisdom thou hast found.  
 Thy infinite power, thy mighty love endures,  
 Because it was by strict obedience won;  
 And, should thy children stumble in the thorny path,  
 Or fall, or faint, or fail to reach the goal,  
 We then can safely, surely say, "Thy will be done."



James M. Packer, scoutmaster Troop 36, and his three sons, who are Eagle Scouts. Right to left: Elmo, Gerald, Floyd. Their ages range from 16 to 19. To have three Eagle Scouts in one family is an honor which seldom comes to one family. It is perhaps the first time in the history of scouting that three boys in one family have been given this honor, which comes through several years of hard, intensive study. Twenty-one merit badges must be won, including work in athletics, personal and public health, bird study, camping and woodcraft, cooking, path-finding, pioneering, swimming, first-aid and life-saving, with other accomplishments. We congratulate Mr. and Mrs. J. M. Packer, of Franklin, Idaho, upon the accomplishment of their boys in this field of education.

# Summer Work for Scout Troops and Others

BY J. H. PAUL

THE livest kinds of summer work for boys are afforded by the summer vacation. Outings among the mountains offer unique materials, the best of methods, and one of the surest means of character-building. When taken under scoutmasters who have themselves been trained in the observation of nature afield, these outings place in our hands a new power, a vital factor, an unexpected resource, in the education of youth. This resource, long previously evident, is only just now beginning to be utilized.

## I. WHAT NATURE STUDY DOES FOR THE BOY

Definite, unmistakable reactions have been secured each summer among boy scouts and bee-hive girls for many years past. Two sets of these will here be summarized.

Last summer, in American Fork canyon, a group of boy scouts at the breakfast campfire called my attention to a large, slender, shining, blue-black wasp (a species of *Ammophila*), dragging a good-sized spider over the surface of the ground.

"Watch her carefully," I advised; "she is about to bury it as food for her future offspring."

The boys gathered around in a close circle to watch the wasp at her strange work. At first she paid no attention to them as they crowded near; but presently some got too close and, dropping her prey, the wasp flew off. Returning, she was unable to find the paralyzed spider, which she had stung and then brought there. So the boys placed it directly in her path of travel along the ground; but still she did not stumble upon it. Again and again they put the spider where they thought she must encounter it, but she contrived to miss it by many a hair-breadth margin. Her ways of devious stupidity in coming so close to her object and yet not discovering it, set the boys to laughing. At length, baffled, she flew away, abandoning her prize.

## THE WIDE SWEEP OF NATURE'S TEACHING

"Well, what of it?" asked one college president to whom the incident was related; "isn't it all perfectly silly to make so much ado about the ways of a wasp? Have we nothing more important than that to spend our time upon?"

Nothing more important in the whole realm of education, I

beg to assure my college friend; for this kind of observation has a many-sided effect upon the interests and attitude of the boy. It trains his eyes, sharpens his powers of perception, creates and whets his appetite for the real truth of things, leads to accurate and sustained observation, enables him to make deductions from the facts observed, and, by the way, prepares him to reject one of the fundamentals of evolution.

This college president is a man intensely interested in the theory of evolution; and, had he been just a little better acquainted with the implications of his hobby, he could have perceived in this lowly incident a fact that throws doubt upon a main element in his theory. For evolution implies that there is no essential difference between the apparent foresight of the wasp in storing food for her offspring and the real foresight of man in making provision for his children. The stupidity of the highest wasps tends to invalidate the theory of the evolutionist; for these wasps have been declared (by Mr. and Mrs. Peckham) to be tool-using. If they are, they bridge one great gap between man and the lower animals. But they probably are not; and it was observation by two such groups of students afield that seems to me decisive against the supposed tool-using habits of *Ammophila*.

These facts are mentioned merely to show the wide sweep that simple observations of nature may take. My college friend displays lack of insight in supposing that to learn the ways of wasps and spiders is of slight consequence. He goes on preaching a doctrine that every-day occurrences before his eyes, if a nature guide should open them for him, would evidently reverse.

#### EIGHT NOTABLE NATURE PROJECTS

Before other groups of boy scouts, in Mill Creek canyon, also last summer, the following definite problems were put. Those numbered 1, 3, 6, and 7, were readily answered by nearly all; 2, 4, and 5 by several; while number 8 was a puzzle, solved by only a few.

1. Locate, but do not go near, the nest of the hermit thrush—the bird that you can hear singing so gloriously from the mountain side at dawn and at early evening. The boys were told that this nest was within ten rods of tent No. 4, amid a witches' broom, in a clump of fountain birch, not five feet from the ground.

2. Find and photograph, along the stream bank, the nest of the Traill fly-catcher. From observation of its activities, estimate how many of our most annoying insect foes, such as gnats, mosquitoes, deer flies, horse flies, blow flies, and house flies it destroys daily.

3. Discover and, by imitating their call—Phae, dee, dee,—attract to you a flock of long-tailed chickadees. By observing them as they work in the trees, give your view of this saying: "No chickadees, no forests."

4. Lie in wait by the stream till the water ouzel comes along. Tell three remarkable things that it does. Why is it called the wonder-bird?



5. Collect a few leaves from each kind of tree or shrub growing in this canyon within half a mile of the wigwam. Identify each from the leaf alone. Classify them into three grades as preventers of floods and savers of mountain soil, giving reasons. Which are most useful as (a) firewood, (b) building material, (c) forage for stock, (d) refuges for birds and wild life, (e) for ornamental planting in the valleys, (f) for renewal of the forest cover on barren hills?

6. Imitate the calls of chipmunk, ground squirrel, tree squirrel, coyote, coney, rock chuck, badger, long-crested jay, magpie, grouse, etc. What does each feed upon? What is its value to man?

7. Observe and name the large flying insect that hovers, poises, darts, and rests on plants of the open ground in front of the wigwam. How many hundred midges, gnats, mosquitoes, flying ants, etc., do you suppose it catches in an hour? What can we do to aid it in its good work? (The dragon fly.)

8. Identify poison ivy and three of the hay-fever weeds. How can we exterminate each? What first remedy for ivy-poisoning grows all around the wigwam? (The gum plant; also the golden rod.) What use did the pioneers make of the gum plant? (Used it for arnica.) Note its three devices for protection against insect enemies.

#### STRIKING TESTIMONY OF THE SOIL-MAKERS

How nature makes the fine soil on which plants live, as contrasted with the coarse soil in which they merely stand, was the great problem. There, on the high cliffs, covering them in many colors, were the evidences of this stupendous miracle of nature—the rock lichens, moss-like but tight-clinging patches of gray, green, red, yellow, brown, black. Scouts were advised to collect and preserve some of these evidences of this marvelous, silent, age-long, and unnoticed major operation of nature, without which men must have remained savages and civilization been forever impossible. From these high, cool places the scouts brought lichens, mosses, alum-roots, rock mats (Pterophytions), fragile ferns, and mountain lover. Scoutmasters, greatly impressed by this lesson, treasured its proofs, its specimens, and its sweeping implications.

#### II. WHAT BOYS CAN DO FOR NATURE STUDY

Notwithstanding a popular notion to the contrary, boys really like to work. This is especially true when they feel that they are doing big things. With a little directed effort in nature study, boys can do big things for other people, and even for people in distant places.

One scout troop of Salt Lake City, at the writer's suggestion, made a collection of canyon wild flowers, preserving and mounting them according to the directions given. This herbarium of perhaps 200 species, each with its true common name, was taken a few years ago to the international meeting of scouts in London. The collection was greatly admired, for our plants are easily dried in summer, most of them retaining their colors. Scientists, artists, and botanists of various nations gathered around this unique work



of a troop of boy scouts; many sincere expressions of approval and interest were heard. That little exhibit of Utah flowers made many friends for Utah—friends among men of science and learning. It was a remarkable piece of missionary work, and so easily effected! Moreover, what it had done for the boys who, under Mr. Heisler, had prepared the flowers, can be readily imagined. The main point, however, is that what this troop, No. 51, did with results so remarkable and with such enthusiasm and development in the doing, almost every scout troop can do without much trouble. The chief need is a scoutmaster who knows (a) the wild flowers, or (b) the trees and shrubs, or (c) the desert species, or (d) the weeds and wonder plants of farms and dry lands. Each troop should specialize on the plants of a certain area or of a certain kind. This would avoid wholesale duplications, and would insure the exchanging of plants among different troops—a neighborly kind of reciprocity and aid.

#### WHAT SCOUTS CAN DO FOR SCIENTISTS

Let each troop make a herbarium of a certain group of plants, and deposit a duplicate set with scout headquarters. Then the council, by writing to various museums and to other scout troops throughout the Union and certain foreign countries, could ascertain which museums and troops would deem it a great favor to receive a set of our plants. The council could then, with the compliments of the troop that gathered the plants, send the collection free to the scientific institution or scout organization that desires it.

What this procedure would mean to scouting, to Utah, to the boys and others who engage in it, is beyond one's power to estimate. So good a turn by any troop of Utah scouts would earn the gratitude, the praise, and the respect of each scientific body that received the flowers. And the work can be done if we really desire to do it. Scoutmaster Bybee of Hooper collected a thousand species in a single year; from 100 to 300 can be secured during any summer outing of a few days by a scout troop. Just how to do this need not be shown here. It is enough at present to say without hesitation that this great work is possible. The manner of doing it, the preparation of the scoutmasters, the direction of the scouts, the details for the drying, mounting, and naming of the specimens, must come later.

In making such collections, boys learn, not merely names, but distinctive marks, and not infrequently the botanical features that separate species from one another and the chief outward characters that belong to groups or genera. Herbert Spencer remarks that to classify objects of nature, we learn, not only the names of things, but the marks they have and the classes they belong to; and classification, or the building up of concepts, is what is meant by educa-

tion. Let no one, therefore, suppose that this kind of work, though simple and pleasurable, is not truly scientific. It cultivates perception, memory, order, and generalization; it teaches truth at first hand, appeals to judgment and discrimination, and lays the best foundation for the future study of more advanced topics in nature.

#### NATURE IS THE SCIENCE FOR ALL PEOPLE

But will the reader kindly observe what this high praise of a simple and easily acquired kind of knowledge does not imply? Nature science—or work in the open with only eyes, ears, nose, hands, and the sense of weather and temperature as equipment—is not claimed to be better than college science, which consists largely of indoor work in laboratories, with costly equipment. The claim is only that nature science is different. Without question, both are excellent. But the study of nature in the open is for all people, without exception, since there are none who cannot do well in it; while most of the regular college science is for specialists only. Nature science is that which each and all may acquire with a minimum of effort and with little instruction and guidance when once a true beginning has been made in it. And youth is the time to make this beginning. "Strike while the iron is hot."

Few, I fancy, can have wholly forgotten the elation, the vigor, the joy, "the unbought grace of life," that they experienced in youth from the discovery of little secrets of nature in the open when they first explored region after region of the great out-of-doors. If there is, in the entire field of education, anything else more stimulating, more ennobling, more uplifting than these contacts of youth with nature, it has not been recalled by any of the great writers, who seem to be a unit in giving this testimony.

Have you not noticed the fire of this enthusiasm in the eyes of boys and girls who make discoveries afield? Charmed with the ways of wild life and the fragrant breath of woodland and canyon, they note with absorbed interest the doings of bird, insect, woodchuck, or coyote, and thrill at the gorgeous beauty of each new wild flower. To witness the character development, the sharpening of the mental powers, the stabilizing of the power to attend and conquer, that come from directed observation in the open, is a revelation to those who have not had the privilege of participating in this kind of summer work with boys. To every normal youth, nature work in summer is truly recreation; it is almost play—a fascinating game with moving pictures thrown in. Scoutmasters are for it to a man; they are not slow to discover the zest and zeal, the energetic persistence, the spiritual uplift, that grow out of the discovery of wonders concealed in common objects and every-day phenomena.

## GET OUT OF DOORS

Get out of doors! 'Tis here you'll find  
The better thanks of heart and mind,  
Get out beneath some stretch of sky  
And watch the white clouds drifting by,  
And all the pretty thoughts will fade  
Before the wonders God has made.

Go wade a trout stream in the spring,  
And brother with the birds awing;  
Know what it means to wander far,  
Your guide the sun or evening star.  
Who sleeps beneath the open sky  
Soon grows too big to tell a lie.

Get out of doors, the fields are clean,  
The woods will teach you nothing mean.  
Who toils beneath the summer sun  
Sleeps soundest when his work is done.  
If splendid manhood you would know,  
Get out where you've a chance to grow.

Read deeply kindly nature's books,  
Familiarize yourself with brooks,  
And with the majesty of trees,  
The constant industry of bees,  
And all that shapes the Master's plan.  
They'll teach you how to be a man.

EDGAR A. GUEST.



Top: Children's party on *S. S. Leviathan*. The young lady standing next to Director Cornwall is Miss Dorothy Fosdick, daughter of Harry Emerson Fosdick. Bottom: Soloist and chorus from "*The Sailor's Sweetheart*," a musical comedy written and produced in Tourist class on the *Leviathan*.

# Creative Expression

BY CLAUDE C. CORNWALL

**M**OST persons nowadays aspire to do original things. We admire, of course, the creative writers, poets and artists as they develop among our number, but this does not content us. So the circle of those who wish to try their hand at original things is growing wider. Particularly is this true in our recreational expression, in the drama, in music, in the dance.

Capitalizing on this idea, I attempted last summer on the *Leviathan* to secure the interest and ideas of everyone who wished to have his finger in the pie. So a program which was delightful for its originality was generally the happy result. On many a voyage we were entertained with dramatic sketches or musical comedy, written, rehearsed and produced enroute. And I have thought that a larger amount of pleasure was had during the rehearsal and writing hours, while the act was taking form, than during its final presentation.

Even the children enjoyed most the games which they made up themselves, and the delightful parties characteristic of every voyage were colored with originality. Vaulting over the large cage ball was a game invented on the boat by the youngsters and it was the most popular game at the children's play hour, all summer long. And not only were these original games delightful among the children who were playing, but they furnished interesting entertainment to the crowds who watched the groups, fascinated by their ingenuity.

Imagine yourself among a thousand others, waiting anxiously each evening to see what new stunts have been created during the day within the groups you have seen rehearsing all afternoon in the various deck corners. The sun has gone down like a ball of fire buried in the placid sea. It is growing dark. Passengers are crowding into deck chairs and benches or on the rigging and rails. At the piano, in the center of the group, the accompanist is playing an introduction to old, familiar songs. Word sheets are distributed and groups are calling for their favorite numbers. A man from the South wants *Dixie*. A harmonizing group calls for *My Bonnie* or *Sweet Adeline*. Then the director suggests, *Sea Scout Chantey*, *Haul Away the Bowlin*, and soon an atmosphere of happy hilarity is created. There are *smiles just as broad as mine* on the faces of everyone.

"Now for the big show," shouts the director, and it is soon

evident that the afternoon's rehearsals have not been wasted. The actors are all ready, and they present their efforts under such titles as, "First Comes Last," "Knocker's Club," "Should she invite him in?" etc., but the climax is "The Sailor's Sweetheart." It seems that the sailor is supposed to have a sweetheart in every port. (This theory was tested by one of the passengers who asked a sailor if *he* had a sweetheart in every port. "No ma'am," he replied, "we don't call at every port.")

One of the sketches, called "A Lass from Alaska," written by a group from Oxford University and assisted by Miss Harwood of Boston, was a thriller. It was a motion picture production with dog teams drawing sleds (deck chairs) over the frozen northland. The avalanche (of pillows from the deck above) which buried the hero; the snowstorm (corn flakes); the rescue by the faithful dog; the discovery of gold; all lent a thrill only to be surpassed by the aeroplane scene, when the hero arrived (by rope from the mast) just in time to save his sweetheart from marrying the villain.

The melody of *Till We Meet Again* rings clearly and harmoniously from a thousand voices, then *Good Night Ladies* and the *Taps* and a happy crowd wanders slowly back to staterooms, or to dance on the deck, or to look at the moon, lingering here and there to visit a bit with groups who were strangers a few days before but are now fast becoming good friends. They have learned the delights of creating their own recreation.

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### To Fit the Scheme Sublime

Things move on to their own due end;

They do not move to mine.

'Tis I must alter, mould and bend

To fit the scheme sublime.

Life flows on to the open sea.

I spar the billows dim—

My own a tempered oar must be

That braves my bark to Him.



# Monuments That Endure

BY HARRISON R. MERRILL

**J**UST three years ago on the sixteenth of October, 1927, the Executive Committee of the Board of Trustees of Brigham Young University broke ground on University Hill for the erection of the new Heber J. Grant Library. One year later the building was dedicated by the man after whom it was named.

Since that time more than two happy, prosperous years have passed, and in that time at least two thousand men and women,



HEBER J. GRANT LIBRARY, BRIGHAM YOUNG UNIVERSITY, PROVO, UTAH

among whom will be found some of the leaders of tomorrow, have gone into the new temple of learning and have come out with their faces illumined, and with a new vision of truth in their hearts. Each one, in a way, has carried with him a vision of the temple and a new interpretation of truth.

In the temples built without hands are men's most enduring monuments. Stones will crumble, towers will be over-thrown, graves will be forgotten, but the monuments erected in the hearts of men will endure. Like the protoplasm or the undiscovered life-cell, they will be transmitted from generation to generation. Abraham was buried in a simple cave in Palestine; Moses went away into the mountains and the place of his burial no man knows; Joseph Smith was secretly buried, but all three men live on. They had dropped truth into the hearts of men and the truths have endured.

The Heber J. Grant Library is the receptacle of truth. It may not endure forever, but the truths gathered there by men will endure and multiply. The name of the man after whom the building was christened will stand so long as men still live and search for truth upon the earth, for he is a searcher for truth, a disseminator of truth. It was fitting that the library should be given his name, for through it he will have a vast posterity of intellectual children.

It was fitting that the new library should be erected so near to that other monument erected by a loving alumni to the memory of a great teacher. Karl G. Maeser had erected his own monuments in the hearts of his students; he needed no sarcophagus of stone. The alumni, then, were altogether wise in building to his memory a building from which truth might emanate and take hold of the lives of students who are to follow them, for thus are the monuments to Karl G. Maeser multiplied in a form that will endure.

When one steps upon the campuses of large Eastern universities, especially private ones, one is surprised and delighted to learn that men, rich men especially, have come to the centers of learning to build their most beautiful and most lasting monuments. Judge Gary may be forgotten as a steel magnate, but he will live forever as lawyer and judge, for the reason that lawyers and judges, legions of them, on account of the splendid law school he endowed in Chicago, will have in their hearts truths which he made available for them. Mrs. Montgomery Ward may be forgotten as the rich wife of the founder of one of the world's greatest mail-order enterprises, but she will be remembered forever by the medical and dental profession for the training she made possible through her construction of a great medical institution.

Monuments in cemeteries are rapidly becoming old-fashioned.

Men are now building them before they die on campuses of educational institutions. They are building the "house by the side of the road," so to speak, where their service will never end. Judge Gary has now passed away, and his body has been laid in a little country churchyard where the stillness will rarely be broken except upon Decoration Day, or upon occasions when others are laid beside him; but, I fancy, he rests sweetly and serenely in his quiet sepulchre, knowing that he has set up an institution that will carry on his ambitions and will force his spirit through the law practice for hundreds of years. I fancy I can hear him repeat verses from Sam Walter Foss' famous poem:

"Let me live in a house by the side of the road,  
Where the race of men go by—  
The men who are good and the men who are bad,  
As good or as bad as I.  
I would not sit in the scorner's seat  
Or hurl the cynic's ban—  
Let me live in a house by the side of the road  
And be a friend to man.

"I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife,  
But I turn not away from their smiles nor their tears,  
Both parts of an infinite plan—  
Let me live in a house by the side of the road  
And be a friend to man."

*Provo, Utah*

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"The life of a loved one does not end. It simply goes on. Its work is done here, only to be taken up in 'the other room.' We lived before and we live after here. We are not summer flies that live but for a day. Nature teaches us this. The rotation of the trees in the woods: the succession of the seasons: the leaf that falls in the autumn turns into nurture for the new leaf of the spring. There is no end. It becomes easier to believe this when the other shore begins to be peopled by our loved ones. We can never feel for others until we have felt ourselves: we know not how to extend sympathy until it has been meted out to us. Life looks different after the light of a life dear to us has gone on. The physical presence may be denied us, but the spiritual takes its place, strengthening, heartening, reviving and uplifting. Those who leave us are never far off: they are real and near to us. And oftentimes when the heart is saddest, the load heaviest and the trial greatest, it is they who stretch out their hands to us and give us fresh courage, that we wonder whence it came. It is only that with our eyes we can see not and with our ears we can hear not. One only needs to lose a good mother to know and learn this truth: to learn it so deeply and truly that no ism or cult or creed can shake that belief. It is then that clarity of vision comes: when the eye sees clearly and the mind and heart and soul unite in but one fixed truth: that we go on. The western gates close only to let the eastern gates open."

# B. Y. U. Leadership Week

BY DR. JOSEPH S. AMUSSEN

It has been my good fortune to have a delightful experience. I attended Leadership Week at the Brigham Young University.\*

Here, once a year, the leaders in our religious and cultural activities can come and, during one week, receive intensive instructions on subjects in which they are interested. Recreation, history, journalism, music, psychology, home problems, farm problems, improvement in teaching, theology, art appreciation, literature, genealogy, scouting, are among the subjects taught. "Since the establishment of Leadership Week, seven years ago, thousands of men and women from all over the West have come to the institution and here they have received the means of living a richer and more joyous life. The inspiration and information which they have carried home have been radiated through hundreds of communities."†

The theme of Leadership Week this year was "Man's Quest for Joy," and a particularly helpful program was given.

In addition to the regular class instruction of the faculty members of the university, there were given during the course appropriate addresses by our Church leaders, as follow:

Elder Stephen L. Richards, "Joy Through Wholesome Association."

Elder Melvin J. Ballard, "Joy Through Self-Mastery."

Elder David O. McKay, "Joy Through Self-Realization."

Elder Richard R. Lyman, "Finding Joy Through Intellectual Growth."

President Heber J. Grant, "Leadership in Civic Righteousness."

Dr. Adam S. Bennion, "Joy in Pioneering."

Elder B. H. Roberts, "Legacy of the Pioneers."

President A. W. Ivins, "The Husbandman of Tomorrow."

Elder George Albert Smith, "Finding Joy Through Service to Others."

Each evening there was a dance, play, concert or reception to add to the pleasure of those attending. Each noon the B. Y. U. cafeteria served a wholesome and well prepared lunch.

To sum up, we were fed in the very best way, spiritually, aesthetically, mentally and physically.

To illustrate how the subjects seemed to correlate themselves, I will relate a little experience of my own. Under the heading, "Man and his Physical Environment," Dr. Carl F. Eyring gave a lecture on "Waves and Wiggles," and illustrated with a rope, with one end fixed and the other quickly moved, how an impulse or wave-like motion could be sent down the rope and would be reflected back to the starting point. He illustrated this with long-coil springs; then explained the vibration back and forth in musical strings, and in columns of air in wind musical instruments. It all showed how impulses, messages and sounds are carried back and forth in the physical world.

The next hour I attended Dr. A. N. Merrill's class, on "Improvement in Teaching," and listened to Miss Myrtie Jensen demonstrate how lesson material can be enriched with story, song, poetry and mottoes. She chose "Prayer" as her subject for demonstration.

Listening to the beautiful thoughts she expressed on prayer, and having just come from Dr. Eyring's class on "Waves and Wiggles," my thoughts seemed naturally to connect the two together. "Why, yes," I thought, "prayer is a logical thing. Just as we can in the laboratory touch one end of a stretched cord and the impulse going to the other end is reflected back to us, so is there a bond or relationship holding us to our Father in heaven. and prayer is the impulse at this end and

\*January 23-27, 1928.

†F. S. Harris, president of the Brigham Young University.

the answer to prayer is the reflection back." Other analogies suggested themselves and were amplified by the lecture, next morning, on "When Space Talks and Sings."

Then came a lecture on "Things Great and Things Small," and we were told that the smallest units of matter are like infinitesimal solar systems, with varying numbers of electrons revolving in different orbits around a central nucleus. Then we were shown on the screen pictures of planets and the solar system, clusters of stars, and then universes. At the end of the lecture, Dr. Eyring said: "Speaking as a scientist, my greatest hope is that at some future time my Father will give me a world to work with, and that I will learn how worlds are made, and that after that he will give me a cluster of stars. It may sound egotistical but that is what I hope."

Susa Young Gates, who was persent and taking a decided interest in the proceedings, exclaimed: "That is not egotism, that is Mormonism." And so it is.

‡*Opinions of a Cheerful Yankee*, p. 116.  
*Hollywood, California.*

An especially fine program was arranged on recreation with demonstrations of socials, dances and games.

I heard praise of all the classes, but no criticism.

Irving Bacheller‡ states that in his view the most dangerous persons in a democracy are indifferent parents and college professors without reverence.

The instructions we received during Leadership Week and the way in which they were given served to demonstrate that our teachers were not only progressive but were also reverent.

As to the boys and girls who are studying under these instructors, I can best describe them by the word, "gentle." They are gentle in all the lovely meaning of that term. Were I a parent, there is no other school I would rather have my boy or girl attend than the Brigham Young University at Provo.

To all our leaders throughout the Church and to those who wish to become leaders, I commend the Annual Leadership Week.

## Life

What is life with all its beauties? What is life with all its gloom.

Tucked away in man so mortal, trying ever just to bloom?

There's a soul in every human, tarnished often, you can see;

But there's hope for all who seek it, plodding to eternity.

In the turmoil of your travels, in the tasks that come your way,

Stop and think and feel the gladness that is ushered in each day;

When the sun is slowly sinking through the shadows in the west,

Then's the time to ask your question, have I tried to do my best?

Look at nature in her beauty; she is urging you along.

Ever onward, ever upward, on the pathway of the strong.

Never cease your steady climbing, reach the goal of happiness;

There you'll gain life's greatest blessing when your soul is there at rest.



# The Secret Divulged

BY CARTER E. GRANT, JORDAN L. D. S. SEMINARY

"Nope!" declared the prosperous Dry Farmer positively, "I've never even talked about it to the wife there. Besides, I've come to notice that bunches of things happening for teaching lessons are meant pretty well for the receiver himself and no one else. And then, you see, the other fellow is kept from checking on your doings, exclaiming all the while, 'See, I told you so!'"

"That's Aaron, over and over!" declared the trim figure of a middle-aged wife, as she continued across the large porch, carrying a well filled butter-bowl. "If he's something he's wishing to keep, you'll have a time getting it! You surely will. You might as well try sprouting the wheat they're drilling in those dusty fields yonder. It takes a bit of coaxing—a little rain and sunshine. That's how it is, Mr. Weston. And then, after that, it's generally shooting and green before you think it's hardly sprouting. Aaron's just that way. You see, he's lived with the wheat a good many years now." At this, the woman disappeared down the cement steps, leading into a large dairy-cellar.

As warned by a good house-wife, the enthusiastic farm journal correspondent, knowing how frail his write-up would be without Mr. Ball's story of things, proceeded more carefully.

"How long did you say, Mr. Ball, you struggled against odds here before you began pulling things your way?"

"Well, it was five years to the very fall. And, as I was telling you, they were long, hard ones, and mostly cloudy. If the sun broke through at all, it seldom stayed long enough at a spell to make us notice it. You see, until we turned farmers we'd had some sort of wages, at least every month, but after being here a while we got nothing but debts and dunnors. But we're forgetting those days

now, sir—just setting 'em aside, thank goodness!" And the owner of the great stretches of well tilled soil arose, and, stepping to the side of the porch, gazed intently across the large field with eyes set toward the rising dust from his drills and tractor.

The journal writer, looking well toward his own interests, suggested to himself, "I believe I'm making it all right. That kodak's bulging with telling shots about the ranch here; now, if I can just get this man's story as to how it was accomplished, the whole thing will sell like hot cakes."

A second later Mr. Ball turned testily as he reached his wide-rimmed white hat, "I'm sure I've sacked up everything for you but the chaff! Your paper isn't so blamed interested as you think in my business, I'm sure of that. Hear that tractor down yonder? Doesn't sound just right to me!" And then both men proceeded down toward the motor shed. As the drilling outfit was now at the farthest end of the field, the conversation again reverted to past crops, weather, successes, etc.

"Well," exclaimed Mr. Ball, finally, "surely you're persistent! I guess I may as well tell you right out how we kept going and saved the farm. The incident back of it seems more forceful to me, possibly, because I've never shared the tale with anyone! I seem to be a sort of believer in the old adage that there's bushels of virtue in the secret what's known to thyself alone. At least, that's how I've settled it.

"That particular fall I have in mind," continued the man with the broad hat, whose face and eyes talked expressively, "we just seemed backed into the farthest corner of emptiness! For a fact, that's how it appeared. Being discouraged, hardly expresses how I felt. Many and many



a time when I got my mail I went out to the stable to read the letters for they were all of the cloudy sort. As time wore on, every turn seemed flanked by disappointments, mortgages, and creditors. At times I felt we were staked out, and had reached the last dead halt of the rope's end. Mary and I again started looking toward the old tedious working-man's life. Already we were dreading the loss of what freedom we'd had, for the wife and children and I had spent many happy hours together, in spite of our ups and downs.

"What you seem to be after, though, happened fifteen years ago this very fall—just such a day as this. I was down on that big field yonder, drilling the very last speck of grain we could rake up. That very morning, rather anticipating failure, I protested to the wife, 'No need seeding this wheat, Mary! We'll never be staying for the harvest. The most sensible thing to do is to turn it into mush and flour for the family, making sure of something at least until I can find a job.' But, as usual, Mary insisted on going as far as possible; so down to the drilling I went.

"As we had but little rain that year, things were dry and dusty. But I had kept the harrows going, leaving a dandy mulch on top. During the afternoon, while giving the horses a puff, I climbed down from the drill and lay stretching myself for a moment in the warm autumn sun.

"Very nearly worried to death, I began turning things over and over in my mind again, trying to convince myself that it might be possible, in spite of everything, to get enough seed to do the planting, and that somehow we could live through another year. As I raised upon my elbow, I happened to notice a little red ant, struggling with amazing energy; carrying, pulling, and half dragging a plump kernel of wheat along. At first as I gazed at its rapid shifts and maneuverings, I supposed the little fellow was excited at my presence; but as I watched more closely, I found that this alertness was a sort of native characteristic of the tiny fellow's working methods. Never pausing for an instant, it just kept its burden moving

slowly and surely forward, and always in the same direction.

"Where on earth do you think you're bound?' I half demanded, as my eyes carefully scanned the level field ahead of it. 'When you really find the job you've tackled,' I continued, 'you'll soon be off for new picking!'

"As I was rising to leave, my eyes caught sight of another little tribesman, coming like a 'bear for honey.' 'A fight for sure!' I exclaimed, leaning closer, very determined that the refereeing job should end in proper rewards. 'If that stranger's too much for this original possessor or attempts any "rough stuff," it'll surely hear from me!' And I emphasized the thought by determining the punishment of the rival, should it prove the stronger. To my great surprise, both little red bodies tackled the wheat together and away they hurried. Now, one worked backward, then the other, then both moved sideways, switching, turning, twisting, pushing as they proceeded toward their destination. 'I'll bet that new-comer is the first party's wife,' I announced half jocularly.

"Scanning the ground on every side as I stepped out in the direction the ants were traveling, I found no sign of hill or hole; cellar or granary. Then I stood looking doubtfully across the large field towards the sagebrush-fence line.

As a marker, I dropped my handkerchief and climbed upon the drill and was off. By the time I returned, I was intensely interested. After a little careful search, there were my friends again. But what do you think I saw? Well, each tiny little 'red-pepper' now had a kernel of its own! There they were, a few inches apart, working laboriously yet anxiously forward. I was plum disgusted; and could they have understood plain English they would certainly have changed their manner of 'carrying-on.' Once more I hurried past them on a trip of inspection, but found no sign of winter-quarters.

"Again I drove away saying, 'How on earth do those little red specks of bony shell and legs know where they are going? Who tells them that these short days and cool nights are hurrying on toward the

long winter? Something certainly puts it into their tiny heads that only by incessant labor can they cherish hopes of surviving.' Then, as I scanned the field on every side, I wondered how many other little red scouts were at that very moment returning tediously toward some appointed rendezvous.

"The autumn evening was settling cold and dusky as I leaned down to watch the little couple a minute before bidding them good-night. As far as I could interpret matters, the fence line some ten hours away was their destination. Then, as I drove homeward, again and again I repeated, 'When will those little folks give-up or give-out?' And then I added perplexingly, 'Can it be possible they mean to go all night?'

"You know, Mr. Weston, from then until now, when I have thought of the ants, I have been angry at myself for not getting a lantern and following those bits of persistency to some satisfactory ending. At least I could tell my friends something about ants that I have never seen written in a book.

"That evening as I did my chores, the lesson taught by those sturdy little red bugs gripped itself upon me. So forcefully, *Sandy, Utah.*

fully was it, that my own mountain-like trails hid themselves in the background; especially so as I began considering my superior judgment, intelligence, and reason. You know, I felt that those little creatures were showing perseverance and endurance beyond anything I had ever known.

"That very night the tide turned: no one ever heard me telling my trouble any more. The family marveled at my sudden change, and as I'd never discuss the reason they all had it down in black and white that I'd had some strange apparition cross my pathway. Little did they realize how lowly were the messengers.

"My creditors, being overwhelmed by my new stock of persistency, came through with enough help that I secured plenty of seed and a year's grist besides.

"That's about the whole story, sir! Only that we all kept moving until that seeding was finished. Some of the fellows down the line swore that I was drilling too early, but a storm was brewing and we were determined to finish before it broke. By the time winter set in, our fields were beautiful to look at—green as spring pastures! Those busy ants did it."

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## The Seed of Love

A wee little seed in my garden grew,  
Where it came from I did not know,  
It lay cold and still the long winter through.  
Frozen and covered with snow.  
The spot where it lay was kissed by the sun.  
And the seed to a flower grew;  
It trembled and smiled as it burst into bloom—  
A blossom of wonderful hue.

A wee spark of love I found in my heart,  
When it entered I cannot say;  
It burst into flame as your lovely form came  
Smiling so sweetly today;  
Then I knew why the seed in my garden fell,  
Why 'twas kissed by the sun and grew,  
'Twas the flower of love; it come from above;  
I will pluck it and give it to you.

# Lung Power

By H. L. JOHNSTON

We were gathered around the blazing, crackling logs of our camp-fire.

Now and then the flame died down for a brief moment, casting our faces in flickering shadows, and then flared higher, lighting up the trees and casting a ruddy glow upon the laughing, leaping waters of Snow Creek, and giving all objects in the neighborhood a dancing, grotesque appearance.

It was our first night in Camp Hoodoo; so named by Dad Johnson, the oldest member of our group, which consisted of George, Buck, Dad, and the writer.

For months we had planned this trip into the rugged beauty of San Jacinto's desert side. It was our very first venture after deer.

With the exception of Dad, we were all healthy youngsters, around twenty-four or five, while Dad was a man nearing sixty.

We sat around our glorious camp-fire, smoking our pipes—that is, all except Dad. As far as any of us knew, he had never smoked in his life. We often wondered what enjoyment he could possibly get out of a night like the one I am describing, without a pipe. He didn't seem to be missing anything, however, and we sat and listened to his tales of hunting and trapping until nearly midnight.

At last he got up from his seat, stretched himself and said:

"I reckon if we are going to take the trail at daylight in the morning, we'd better turn in."

We carefully extinguished the fire, as instructed by Dad, and turned in for a night's sleep on our bed of pine needles with blankets spread on top.

As we lay there, George said:

"Listen to the creek. Its singing us a good-night song, but I don't know what it is trying to say. Doesn't it sound like voices?"

We listened, and as the sound of the

murmuring waters lulled us, it did sound as though voices were speaking, but in strange weird tones. As we lay listening, the magic of the voices did their work so well that the first thing we realized it was dawn, and Dad was calling us to breakfast.

I'll wager that on this morning, as we ate our meal, we three youngsters never felt better in our lives. Here, in the very heart of the towering San Jacinto, Nature was at her best, and we felt a strange exhilaration as we laughed, jested, and sang, and joked Dad about his great growth of chin whiskers.

At last we were fairly started up the steep trail to the hunting grounds. We carried a light lunch, a canteen filled, and our guns and ammunition.

Dad was in the lead, and we wondered at his spryness, and the gait at which he started out. We wondered how long he could keep it up. Soon we started wondering how long we could keep up with Dad.

In thirty minutes we called a halt; for a smoke, so we told Dad. We took great pains to make that smoke last as long as possible.

Once more the climb was commenced, with Dad not saying a word—just leading on sturdily and as chipper as ever. He was always in the lead, and to our amazement seemed to have caught his second wind and was growing stronger every minute.

For an hour we climbed; silent, with the exception of our noisy breathing. Our lungs were laboring. Huge drops of sweat started streaming over us until our very clothes were as wet as if they had been thrown into Snow Creek. We were eagerly watching for some sign of a let up from Dad. It was hopeless. The old guide and hunter showed not a sign of stopping. At last we could stand it no longer. Dropping into the grateful shade

of a boulder, we managed to gain enough breath to tell Dad that we were going to rest.

"I've heard that mountain climbing is hard on the wind," panted Buck. "Must be caused by so high an altitude."

"The air is pretty rare, up this high," said George, fanning himself with his hat and reaching for his canteen. He took a long drink, washed his mouth with the water and then spit it out. He looked half sick.

"What's the matter?" I asked.

"I don't know," faintly; "that water even makes me sick. I just naturally feel all gone."

Dad joined us and stood smiling as he noticed our plight.

"What's the matter, youngsters? Out of wind?"

He was breathing as naturally as if he had been walking on a sidewalk, and we marveled.

"Well, we'll take it easier from now on. Don't drink too much water, boys, it'll make you sick."

As we gained our feet, and once more started the climb, I, for one, felt that all the strength and snap had left me forever. Gone was the exhilaration of early morning. Gone was all the joy of being permitted to be out here in God's big outdoors, in so wonderful a setting of forest, stream and mountain. I would have liked nothing better in the world, at that time, than to have been allowed to stay in the shade of the boulder, or even to have been in the stuffy little office back in Los Angeles. Some difference now, and then. I remembered how eagerly I had counted the days back in that stuffy office, and marked them off the calendar as they passed, and the time drew around at last that released me from my slavery of routine work for a four weeks' stay in the mountains. Well, here I was, and unable to enjoy myself. It seemed strange, for I had always considered myself no weakling.

I drew a little satisfaction when I knew that George and Buck were in the same fix I was in. How I envied Dad. I would have given my left hand at that

time if I could have followed wherever he led without falling by the wayside. What would I not have given if I could have been with him now, leading the others and as fresh as a daisy.

We managed to reach the hunting grounds some way, but we were too tired to hunt. It was Dad who killed the buck, dressed him and led the way back to our little camp below.

We had no thoughts for anything but our blankets, where we rested and at last, feeling better, sat up and lit our pipes and smoked while Dad cooked us our first meal of venison.

That evening, once more around the camp-fire, feeling somewhat better, our pipes going, the day's grind forgotten. George asked Dad to join in and smoke with us.

Dad smiled a very knowing smile as he refused.

"Haven't you ever smoked Dad?" I asked.

"Yes; long ago."

"What made you quit?"

"The same thing that happened to you boys today," replied Dad.

"Oh, go on. What has that to do with us? That was because the air was so light up yonder," said George.

"The air makes a little difference, I'll admit," agreed Dad, "but not to the extent it worked on you fellows today. If it hadn't been for your pipe smoking, you'd have made that climb as easy as could be. It took me a good many years to find out that smoking cuts down a man's lung power until he starts panting for breath at the least exertion. That's why I quit."

"What would a fellow do, Dad, if he was all alone in some place, couldn't see anybody, or go any place?" asked Buck. "He'd go crazy if he couldn't get a smoke."

"If he didn't have the habit, he'd never think of a smoke in the first place," replied Dad.

"You are right," admitted Buck. "If it was smoking that made me feel the way I did today, I'm going to throw this pipe away. What do you say, boys?"

Let's give Dad's idea a try-out."

We started the next day, and although there were times when our nerves felt frayed and we seemed at outs with the whole world; pure mountain water, fresh  
*Shafter, Nevada.*

air, and healthful exercise helped us out; and I, for one, was never so happy as the day I climbed the trail leading to the hunting grounds and finished neck and neck with dear old Dad.

## The Song of the Cricket

Trill, trill, trill, trill, song of the soft afterglow,  
Trill, trill, trill, trill, but one single song dost thou know.  
Steady and strong is your evening song,  
Cheering the night when the sun's glare is gone.  
Stars for your lamp, and a thin pale moon,  
The whispering is your orchestra tune.  
Sing on, O singer, both steady and strong,  
We minstrels of night sing your one-note song.

Not like the Lark in the morn's grey dawn,  
For with several clear notes he buildeth his song;  
But thou, wee dark cricket, your pulsing note lends  
A charm to the night and a thought to my friends;  
And the feeling that comes with the lilt of thy lay  
Gives peace to the soul and drives trouble away.  
No singer but thee, with a measure so strong,  
Could sing such a classic with one note to his song.

Oft in the gloaming when quiet doth reign,  
I wonder and pause at so simple a strain,  
Thy song and the breeze and the gleam of a star,  
The night and the day, the peace and the war,  
All tell but one story, all sing but one song:  
That we cannot turn back, but must ever move on.  
Then, sing, tiny minstrel, from your home 'neath the clod,  
The one note of your lay is the work of our God.

Could mortals, like crickets, in unison sing,  
And each do his part with so measured a swing,  
The whole song of life would be a sweet lay,  
And millennial dawn would not be far away;  
A nation would grow and a city would spring,  
And a task would turn quick to a more pleasant thing.  
From the ant, then, O sluggard, a lesson I bring,  
To the cricket, O mortal, and learn how to sing!



# Messsages from the Missions

"And this gospel of the kingdom shall be preached for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

## PROGRESS IN LONG BEACH DISTRICT

The missionary conference of the Long Beach district, held December 17 and 18, at Santa Ana, was evidence of the satisfactory progress made in this district during the last year. The members of the Church in the various branches are co-operating with the missionaries in spreading the gospel, and their efforts have been

accompanied by divine blessings. All the missionary of the district and some of the visitors had the privilege, in at least one of the general meetings, to bear their testimony. President Joseph W. McMurrin gave profitable instructions to both missionaries and Saints.—O. Robert McKinley, district president.



### MISSIONARIES OF THE LONG BEACH DISTRICT

Top row, left to right: DeLeal Yergensen, Monroe, Utah; Jean Fossum, Baker, Oregon; O. Robert McKinley, district president, Newdale, Idaho; Helen Forsha, St. George, Utah; Kenneth Summers, Paradise, Utah. Second row: Rulon J. Weston, Laketown, Utah; Edith M. Lind, Lynn, Utah; Joseph W. McMurrin, president California mission; Marion E. Taylor, Ogden, Utah; Lorin M. Noble, Smithfield, Utah. Third row: Emery Gurney, McGrath, Canada; Vaughan H. Taylor, Salt Lake City; Ethel Chadwick, Liberty, Utah. (transferred to San Bernardino district); Earcel Ostler, Salt Lake City; Lester Watson, Blackfoot, Idaho. Bottom row: W. E. Cranney, Logan, Utah; James J. Willard, Salt Lake City; Ruben Dotson, Minersville, Utah.



## BANNER YEAR FOR THE WESTERN STATES

The missionaries of the Western States mission rejoice and are encouraged over the wonderful progress made in the year 1927. They have stimulated in the hearts of many people a desire earnestly to investigate the gospel. Frequently new homes were opened for cottage meetings. The efforts of the elders and lady missionaries, the past year, brought a banner

record for the mission. Four hundred sixty-one were baptized into the Church. The following picture represents a group of missionaries assembled at the Denver district semi-annual conference and who contributed greatly in making the past year a wonderful success. The elders express their gratitude for the *Improvement Era* and send greetings to all.



WESTERN STATES MISSIONARIES

First row, left to right: T. Wendell Bayles, Clayton M. Coalwell, Beth Kenney, Lillian Mellor, Josephine Thomas, Harry J. Davies, Dale S. Gibb, Arthur L. Taylor. Second row: Richard K. Knight, Edward H. Mortensen, William Blackburn, Jos. L. Taylor, Florence Knight, Relief Society president; John M. Knight, mission president; Everett Bennion, mission secretary; Chas. Reed Seymour, district president; Warwick C. Lamoreaux, superintendent of Sunday schools; Ferrin A. Hale. Third row: Fern Kirkham, mission stenographer; Grace Howell, Chloe S. Garn, Mary L. Barson, Harriet L. Bills, mission bookkeeper; Margaret Russell, Clara Young, Ruby Hanson, mission recorder; Marvin C. Meyers, Lambert Michie, Ross Grover, LeMoyne L. Hatch, Kenneth Orr. Fourth row: E. Ray Morris, Geo. F. Egle, Frank P. Peterson, Hoitt Moss, Reuben R. Moss, Richard R. Rust, Glenn W. Todd, J. Elmer Anderson, Ralph Knight, Floy F. Bybee, Elmer Price, John F. Kendrick.

## ORSON F. WHITNEY VISITS NORTH CAROLINA

"Our late conference was held at Durham, North Carolina district, December 4, 1927. Although stormy weather prevailed, the conference was well attended and all enjoyed a spiritual feast from the

inspiring sermons delivered by Elder Orson F. Whitney, of the Council of the Twelve. It was indeed a pleasure to have a choice servant of the Lord at our conference. The elders in this district are

working with great enthusiasm. We prize highly the valuable information received through the *Improvement Era*."—E. R. Hamilton, district president.



#### MISSIONARIES IN NORTH CAROLINA

Left to right, front row: A. D. Eaton, J. Leavitt, J. A. Berrett, E. R. Hamilton, incoming district president; Charles A. Callis, mission president; Orson F. Whitney, of the Council of the Twelve; M. H. Fogg, district president, released; J. G. Hepworth, J. F. Sheffield. Second row: C. Wheat, D. C. Hartley, A. W. Stephenson, R. S. Whiting, R. E. Mills, L. Briggs, released; W. A. Stauffer, F. R. Baxter. Back row: H. H. Sorenson, A. R. Grissom, W. S. Christensen, released; T. Y. Gwilliam, C. F. Parker, C. U. Farnsworth, C. I. Alldridge, B. W. Shurtz, released.

#### A MISSIONARY FRIEND

Leland Christensen and F. M. Fuller of the Nova Scotia district, Canadian mission, write: "In missionary work we find the *Improvement Era* a strength that can be



Front row, left to right: Leland O. Christensen, Rexburg; James G. Vaughan, former district president, Malad City, Idaho; President Charles H. Hart of the Canadian mission; Wayne Wilson, district president, La Verkin, Utah. Back row: Frank R. Folsom, Hill Spring, Alberta, Canada; Francis M. Fuller, Kanab, Utah; Sylvan W. Marler, Lewiston, Utah.

depended upon. It offers many suggestions beneficial to the missionaries, and we distribute them among the investigators as a means of preaching the gospel to them. Many of our friends who have read the *Era* say that no other magazine can be found published by a Christian denomination.

charity auxiliaries, or popular magazine societies that contain better gems of thought.

These elders were laboring in the Nova Scotia district, Canada, at the time the quarterly conference was held at Windsor, N. S., December 1, 1927.

### TEACHING THE GOSPEL BY PAGEANT

The latest district conference of the German-Austrian mission during the present year was held at Plauen, of the Zwickau district, November 26 and 27, with Mission President Hyrum W. Valentine in attendance. The general theme of the conference was the Restoration of the Gospel, and was explained in a most wonderful and inspiring manner by a pageant of Nebuchadnezzar's dream, given by the Sunday school and followed by discourses

by President Valentine and the traveling elders. Twelve hundred people attended the different sessions, and they were mostly friends, hearing the gospel for the first time, and in a way which is sure to bear fruit. The elders of this district appreciate reading the *Era*, and especially the enlarged and improved issues. Every missionary is a booster for it.—Chas. J. Taylor, district president.



ELDERS OF THE ZWICKAU DISTRICT, GERMANY

Front row, left to right: Chas. J. Taylor, district president, Ogden, Utah; Wallace B. Scholes, Logan; Sister Ella Valentine, president of mission Relief Societies; Hyrum Valentine, mission president; Basel Valentine; M. Elmer Christensen, superintendent mission Mutuals, Salt Lake City; Wesley Anderson, Brigham City. Back row: Reed Nuttall, Provo; Ezra Tobler, St. George; Gilbert Gerrard, Salt Lake City; Dean Hillam, Brigham City; Carl Green, Ogden; Sheldon Christensen, Salt Lake City; Wm. Erickson, Murray; Heinz Puschel, Dresden, Germany; Mathias Richards, Brigham City; Otto Beck, Lorenzo, Idaho; J. Alden Bowers, Salt Lake City.

## NEARLY FIFTEEN HUNDRED BOOKS OF MORMON SOLD

The semi-annual conference of the Los Angeles district was held on January 6, 7 and 8 in the Home Gardens ward chapel, this privilege being extended by Bishop Samuel B. Dye of that ward. The conference began with a six-hour priesthood meeting on Friday, with a 10-minute intermission during which time a picture was taken of all the missionaries present. Following the priesthood meeting, a delicious banquet was served by the Home Gardens Relief Society in a way which only a Relief Society understands. Our deepest appreciation is extended to them for their efforts. The first general meeting of the conference convened at 2 p. m., Saturday, followed by one at 7 p. m. Three meetings were held on Sunday, the chapel being filled to capacity at each meeting. Spirited gospel discourses were

delivered by each missionary in a manner and style which showed the result of earnest effort. President McMurrin was present at all meetings and his ringing testimony to the truth of this great latter-day work will long be remembered by those present. Statistics read at the conference indicate that during the past year there have been 1459 Books of Mormon sold and 576 books loaned. There were distributed 5,811 other books and 503 standard works. Sixty converts and 33 children were baptized and placed on the mission records and 38 converts and 120 children were baptized and entered on the records of the Hollywood and Los Angeles stakes. These statistics show a marked increase in all lines of work over previous years.—*Mission Secretary.*



MISSIONARIES OF LOS ANGELES DISTRICT

Front row, left to right: Cley H. Rallison, Vernon L. Schofield, Ezra M. Hawkes, Trulon O. Eyre. Second row: Nola Ure, Leah Hacking, Marvel Atwood, George H. Marchant, superintendent mission Sunday schools and president Y. M. M. I. A.; Arlene Ashcroft, president mission Primaries and Y. L. M. I. A.; Jacob O. Gardner, president Los Angeles district; Jos. W. McMurrin, president California mission; Leo H. Nielson, mission secretary; N. Grace Holman, corresponding secretary; Daniel H. Johnson, *Calamis* editor and book commissarian; Maurine Gammett, Nina Halliday, Afton Whitney. Third row: Edna Halls, Ova A. Johnson, Franklin Wyatt, Archibald Cluff, Arthur E. Condie, Thomas E. Terry, Leonard A. Taggart, Orrin W. Myler, Eva Gunther, Thelma Hill. Back row: Richard T. Swallow, San Diego district; Lorin Noble, Long Beach district; Frank M. Wall; James A. Cullimore, president San Diego district; Morris E. Phelps, Ellen Hill, LaPreal Aagard, Fresno district; Maurine Storey, Fresno district; Chester B. Flint; Glen E. Nielson, president Fresno district; Rulon J. Weston, Long Beach district.



## BAPTISMS NUMBER 32 IN SAN DIEGO

November 5 and 6 the semi-annual conference of the San Diego district was held in the ward chapel. Saturday we participated in a most interesting and instructive priesthood meeting. After the meeting the Relief Society of Lincoln Acres served us at a delicious banquet. All three of the sessions of our conference were well attended, the house was filled to its capacity with

Saints and friends. The conference was unexcelled in all respects. We report success in this district and an increasing interest in the work here. Some 32 baptisms have been performed this year so far, and a number more have applied for the ordinance.—*James A. Cullimore*, district president.



Left to right, front row: George H. Marchant, superintendent of Sunday schools and Mutuals of mission; Maurine Gamett, Los Angeles district; James A. Cullimore, district president; Jos. W. McMurrin, mission president; Arlene Ashcroft, president Primary and Y. L. M. I. A. of mission; Cleone Atwood. Second row: Richard T. Swallow; Mary Hansen, Fresno district; Ernest O. Biggs; Hazel Day; Thomas W. Duke. Third row: Osmond Williams, secretary Mexican mission; Leonard Taggart; Carroll C. Stay.

## ANCIENT MOUNDS VISITED

The South Ohio district annual reunion was held on Pioneer day at Fort Ancient, Ohio. This is an old fortification built on the huge, flat top of a steep

hill. A very fitting schedule of events occupied the day of our festival at Fort Ancient. The elders present are shown in the following picture.



Back row, left to right: W. E. Roberts, Antimony, Utah; R. J. Blanchard, Logan, Utah; H. G. Ellsworth, Safford, Arizona; S. L. Smith, Holbrook, Idaho; Que C. Swensen, St. Anthony, Idaho. Front row: R. C. Booth, Montpelier, Idaho; Leo F. Freeman, district president, Snowflake, Arizona; Chas. J. Morris, Los Angeles, California; A. R. Walker, Oakley, Utah.

#### SOLD 342 BOOKS OF MORMON

At the conference of the Oklahoma district, held in Tulsa, November 23, the missionaries, members, and friends were favored with the visit and instructions



Elders, left to right, front row: Thomas Riggs, St. David, Arizona; Golden D. Stewart, Meadow, Utah; David O. McKay, of the Council of the Twelve; Samuel O. Bennion, president of the Central States mission; Vernon F. Gibbs, district president (released), Ogden. Back row: Evan C. Shaw, Ogden; Byron O. Gleason, Berkeley, California; Blaine W. Johnson, Pleasant Grove; P. Nelsen Hansen, Hillsprings, Alberta, Canada; Francis M. Zimmerman, Roosevelt; Casper W. Merrill, district president, Richmond; Alonzo F. Hopkin, Croydon, Utah.



from Elder David O. McKay as well as from President S. O. Bennion. Since last conference, four months ago, the ten elders of this conference have sold three hundred and forty-two Books of Mormon and loaned seventy-eight. They sold fourteen hundred and seven gospel commentaries, held five hundred and three meetings,

blessed eleven children, and baptized sixteen. We rejoice in the work of the Lord in Oklahoma. We take this opportunity to express our appreciation for the *Improvement Era*. We feel indebted to it for many beautiful thoughts which are valuable in our work.—Casper W. Merrill, district president.

#### CONFERENCE IN LOUISVILLE

Louisville is the largest city in the state of Kentucky, and is the headquarters of the Kentucky district of the Southern States mission. In November the Kentucky and the East Kentucky districts held a conference there, at which Elder Orson F. Whitney, of the Council of the Twelve,

was present, also President Chas. A. Callis. These were the principal speakers at each of the meetings. Saints were present from all parts of the state, and many investigators and friends. The year just passed has been very prosperous for the missionaries of this district.



#### MISSIONARIES IN KENTUCKY DISTRICT

Bottom row, left to right: Perry P. Wakefield, Aaron W. Lundberg; district president. Dale D. Webb; Voyl E. Sorenson, Wilford H. Weber. Back row: Dwain M. Tate, Bruce H. Lyman, Earl E. Nielsen, Fay Hunt, Arnold G. Adamson, W. Glen Rawlinson. J. Merlin Bunker, Joseph H. Swasey, Philip A. Spencer.

#### A Supplication

Lord, help me ever onward,  
Lend me thine ear and aid,  
Then I shall not retrograde.  
But with Thy grace succeed,  
To Thy statutes paying heed.



# EDITOR'S TABLE

EDWARD H. ANDERSON

SERMON DELIVERED BY PRESIDENT HEBER J. GRANT AT THE FUNERAL SERVICES OF  
EDWARD H. ANDERSON, RICHARDS WARD, GRANITE STAKE, FEBRUARY 5, 1928

I consider it an honor to be asked by the family to speak on this occasion.

I can endorse all of the splendid remarks which have been made here today by those who have spoken. Every compliment that has been paid to the integrity of Brother Anderson and his devotion to his family, to the Church and to his friends, meets with a hearty response in my heart. I know that nothing has been said here today that is not thoroughly merited by our dear departed brother.

I have upon many occasions paid the same compliment to Brother Anderson that was paid to him by President Smith; namely, that I, as the nominal editor of the *Era*, have never thought there was the least necessity of looking over an article before its appearance in that magazine. I have had a perfect assurance that nothing would appear in the editorial columns, under the supervision of Edward H. Anderson, that would not be in keeping with the gospel of Jesus Christ as we understand it and that would not be worthy to appear in that magazine. I have always felt that if he had the slightest doubt regarding any editorial, he would submit it before publishing; and there has never been any occasion for him to submit any article to me during the many years I have been the nominal editor.

Prior to becoming the editor, as nearly all of you know, I was nominally the manager, and not only the nominal manager, but, in some respects, the actual manager. One year I signed more than eight thousand letters asking for support of the magazine. I secured a great many advertisements for it and labored diligently for its advancement, particularly during the first year, when Elder Roberts

and I planned almost daily how to establish the magazine and make it of value to the people. I have never been associated with a man who was more loyal to me while he was the editor of the magazine and I the nominal editor. I have never been associated with a character whose esteem for and devotion to the work of the Lord, and desire to fulfill every obligation devolving upon him, was greater than that of Edward H. Anderson. In every walk of life he has sought to know the mind and will of God and the desires of those who, in the providence of the Lord, have been called to preside over the Church, or the various institutions of the Church with which he was connected. If those of us who have presided have had faults and failings, which we undoubtedly have had, he has never advertised them. He has done nothing but magnify and support the gospel of Jesus Christ as revealed to us by those who have been chosen to stand at the head of the Church or of its various organizations. In saying this, I do not wish anyone to think for one moment that Edward Anderson did not have a mind and a will and an opinion of his own on all matters. He was ever ready and willing to contribute his ideas, his thoughts and wisdom (and he had wisdom), without restraint. He was not afraid to express himself. He wasn't loyal and true to those who presided over him by simply saying, "Me too," or agreeing with everything without expressing his own ideas. He was in very deed a man of God, a Latter-day Saint, a man with an abiding and absolute assurance and testimony regarding the divinity of the work in which we are engaged.

There was no doubt whatever in his mind regarding the divine calling of the Prophet Joseph Smith to stand at the head of the Church as the mouthpiece of God. The Lord saw fit to manifest to his heart and soul a testimony regarding those who, in the providence of the Lord, succeeded Joseph Smith.

I rejoice that he is entitled to and will receive all of the very wonderful and remarkable promises that are contained in the Seventy-sixth section of the Doctrine and Covenants:

"Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth; "They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust."

Our brother will come forth in the morning of the first resurrection, with those who have done good.

"Now this caused us to marvel, for it was given unto us of the Spirit;

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about;

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives;

"For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

Brother Anderson had an absolute testimony in his heart and soul, as perfect, I believe, as if he had been permitted to be one with the Prophet and Sidney Rigdon in this wonderful declaration as to the testimony of Jesus Christ.

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us,

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him,

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him: \* \* \*

"And again, we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who shall come forth in the resurrection of the just;—"

And Edward Anderson shall come forth in the resurrection of the just;—

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given,

"That by keeping the commandments"—

No man with whom I have been acquainted has kept them more perfectly than has Brother Anderson—

"they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power,

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the first born.

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory,

"And are priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son;

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's;

"And they shall overcome all things;

"Wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—

"These shall dwell in the presence of God and his Christ forever and ever.

"These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people,

"These are they who shall have part in the first resurrection.

"These are they who shall come forth in the resurrection of the just.

"These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

"These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first born.

"These are they whose names are written in heaven, where God and Christ are the judge of all.

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical."

All these wonderful blessings will come to our beloved brother, and to his dear wife and children if they live as he has done.

That God may bless those who mourn, that the spirit and life of Edward H. Anderson may be their guide and companion through all the walks of life, is my prayer, and I ask it in the name of Jesus, our Redeemer. Amen.

## RESOLUTIONS OF RESPECT

PASSED BY GENERAL BOARD OF Y. M. M. I. A. AT THE WEEKLY MEETING  
HELD FEBRUARY 15, 1928

The members of the General Board of Y. M. M. I. A. feel deep regret at the loss of a highly valued and faithful member of the Board in the death of Elder Edward H. Anderson.

Brother Anderson was, for the greater part of his life, a leading spirit in the work of the Mutual Improvement Associations and a vital force in the lives of the young men of the Church. His life has been an outstanding example of integrity, honor, purity and industry, not alone in the Church but also in civic life. In the Church he has held many positions of responsibility and trust, both at home and in the foreign missionary field, and has always been found steadfast and true.

In civic life he has served his city as recorder, his state as legislator and the United States as Surveyor General for years, in which offices he distinguished himself as an efficient, upright official.

By his genial disposition, his devoted service, his splendid talent and his untiring zeal in our work, Brother Anderson

has endeared himself to all his fellow-workers on the General Board. We shall miss his wise counsel, his loving friendship and his invaluable labors, while he will ever occupy a warm place in our hearts and memories.

We commend the example of his noble life to all the members of the Mutual Improvement Associations.

To his beloved wife and his sons and daughter, our hearts go out in sincerest sympathy in this hour of their bereavement; and with tender love for Sister Jane B. Anderson, a loyal, true wife, and a faithful member of the General Board of Y. L. M. I. A., we offer to our heavenly Father our earnest prayer that he will bless and comfort her and her children, and guide them by his holy Spirit through all their days upon the earth.

(Signed)

GEORGE ALBERT SMITH,

RICHARD R. LYMAN,

MELVIN J. BALLARD,

*General Superintendency.*

## MY TRIBUTE

"Walk abroad, Gabriel, amongst the host of mortals, and find me a man whose

heart is purified by fires of suffering, whose spirit climbs safely beyond the dust

of stars, whose shining soul-light illumines doubtful pathways and glorifies common things.

"One who has been content to hide his own greatness behind others; whose free spirit has sought the discipline of earth's stumbling education.

"Under and over all his profound knowledge of godly things will be his

patience and forbearance with weaker men.

"We need in the heavenly courts, a man like this. Canst find him?"

The angel of Death descended, and, with his soothing touch, eased and stilled the earth-burdened heart of Edward H. Anderson.

SUSA YOUNG GATES.

## OUR DEPARTED EDITOR

We pause with them, who mourn today,  
Because of him who is no more  
Of earth and earth's great cares; for 'tis  
An earth who needed him full sore.

Then, when our tears have hallowed made  
A little place about our hearth,  
We shall rejoice, that he who's gone  
Was such a giant in his worth.

Promoter of eternal wealth,  
Example of his published good;  
Together with his comrade blessed,  
For truth and virtue has he stood.

We pause—with them who mourn today,  
And with the mourning, too, delight  
That, ere he left, he helped to link  
Us to that yonder throne of light.

LINNIE FISHER ROBINSON.

## BOOKS

The one-hundredth anniversary of the birth of the veteran educator, Karl G. Maeser, will be celebrated by the Brigham Young University, of which he was the first president, by the publication of his biography. The story was written by his son, Reinhart Maeser, shortly before the latter's death. Dr. Karl G. Maeser was born one hundred years ago, on the 16th of January, 1927.

A folder from the German-Austrian mission, just received, announces that Dr. Maeser's 100th birthday anniversary will be observed by the holding of their General Missionary Conference in Dresden, Germany, on that day.

A third edition of *Human Nature in Religious Education*, by M. Wilford

Poulson, head of the department of psychology, Brigham Young University, has just been issued from the Deseret News Press, making a total of 95,000 copies printed to date. In commenting upon the value of the book, *Religious Education*, a nationally known magazine, says: "This volume contains a splendid compilation of extracts from books and magazines, and the articles deal with most of the aspects of psychology as they bear upon religious education and the development of character. The selections are by recognized authorities in the field. Though assembled for use in the 'Mormon' group, the material in the volume is well adapted for use in teacher-training in any Christian community, or as a text for college classes.



# PRIESTHOOD QUORUMS



*All matters pertaining to the Aaronic Priesthood under this heading are prepared under the direction of the Presiding Bishopric.*

## WEEKLY ASSIGNMENTS OF DUTY

The printed program for Priesthood conferences for 1928, issued for guidance of stake and ward authorities and priesthood quorum officers, announces as one of the topics for discussion, a talk by a ward supervisor on "The importance of having weekly assignments and having these assignments filled."

From the report that has reached us from some stakes, we are wondering if the meaning of this topic is generally understood. It appears that in discussing this topic some are of the opinion that it refers only to assignments of lessons to be discussed by individuals during the class period. While this stage of the question is an important one, and should have our careful consideration, the Lord has provided for and has instructed us through revelation to the effect that the Aaronic Priesthood is given as a preparatory priesthood, through which young men may learn how to serve by actually serving in the Church. It is very important that they become familiar with the gospel teachings. There is a danger in making special lesson assignments, in that this phase of the work may be given to individuals showing a willingness to fill these assignments, while those who are careless, indifferent or timid may be

deprived of an opportunity for development, through the neglect of the presiding officer.

Lesson study is not the most important phase of this work. The duties of the deacons, teachers and priests are definitely and positively fixed through revelation and require that young men holding these offices visit with the Saints to perform the labors required. To do this properly, weekly assignments must be made, such as visiting delinquent members of the quorum, visiting the home of active Church members as teachers, where they may discuss gospel principles and become better acquainted with these teachings through actual contact and participation in the discussion of problems pertaining to Church government, discipline and doctrine, especial attention being given to those who show a tendency to neglect this duty.

It is with such assignments we should also deal in discussing this topic, keeping constantly in mind during the discussion the great plan of our heavenly Father, which provides activity for us in our youth, that we may grow in a knowledge of the gospel and actually perform definite and assigned duties day by day.

## THE WINNING WARD TEACHER

The winning ward teacher knows his work so well that he likes it. He does it so well that others like it. He meets pleasant, welcome and happy response, and the charm of being efficient inspires him to seek out ways of being even more efficient.

The winning ward teacher goes nothing on chance and luck; he succeeds by faith and works,—enough of works so that faith is made no cover for indolence. He discovers that, in most families of his

beat, the majority are children, or young folks, more difficult to reach, and yet more susceptible than adults to reforming influences, and he prepares his appeal to that important majority. If the parents need reforming, this appeal to the children may be counted for them.

The winning teacher refrains from anything formal or stiff in announcing his subject, and he makes no long, dry talk to older members while the children doze or play or contrive an escape, resolving

never to be found by the teachers again.

Before starting for his sacred visit, the winning teacher considers carefully whom he is to meet, and what if any, will be the peculiar difficulties in his way. He is attuned to love by prayer and right living, and he gets his message, story or otherwise, so clearly in mind that he is free and easy with assurance of having made honest preparation. The influence of his love and freedom appeals to all members of the family, preparing them for his message.

This winning teacher has proved the Master's words, "My yoke is easy and

my burden is light." He knows that if his work is a burden to him, it is a bore to the people; that if he tries to dodge that burden then they, especially the children and young folks, will try to dodge him.

The ten thousand or more ward teachers in the Church represent a big division of the army called to build Zion. How important that they be winners and not bores—that they love their work and do it so well that their people will love and accept their message.—*Albert R. Lyman.*

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## Experience

'Tis the one who has really had heart aches,

Disappointment, and trouble, and pain,

Who has known what it is to be lonely,

Had bad luck again and again,

Who can sympathize truly with those in distress,

Give comfort and counsel, their wrongs help redress.

'Tis the man who has truly known pleasure

Who can share with his brother his joy;

'Tis the man who remembers his own childish thrills

Who can sympathize with his boy.

It takes real experience to broaden our view

And give us the vision of what we might do.

So ask not alone for the pleasures of life,

But the courage each trial to bear;

For perhaps in God's wisdom he gave you a cross

That you might be helpful somewhere;

For fortunate the one who can true service give;

He's co-worker with God, and his mem'ry will live.



# MUTUAL WORK



## The Program for April and May

We are looking forward to a period of splendid achievement during the last two months of the M. I. A. season. Every association will be humming with activity. Success awaits every group if only each officer and member catches the spirit of the movement and they unitedly prepare to carry it forward.

If a careful survey has not already been made as to the interests of the various groups and available leadership, this should be done at once by the executive officers, assisted by the class leaders, music directors and committees on recreation. An activity must be found that will hold every boy and girl. As stated previously,

present class organizations may be broken up for the time being so that the new groupings may be formed for the various activities; as, the Music Appreciation group; the Drama group (reading or producing); the Public Speaking group; the Dancing group, etc. However, if classes prefer to remain as at present, this may be permitted; for example, the M Men, aside from those engaged in contest work, may wish to study debating; the Gleaners, music, etc.

It is felt that Boy Scouts and Bee-Hive Girls will be more successful if they continue in their present class groupings.

### COMMITTEES ON RECREATION, MUSIC DIRECTORS AND CLASS LEADERS

You are especially necessary to the success of this program. If you do not, yourselves, conduct the activities, you will be glad to help those who do, and will

inspire every member to his or her best effort. You will appreciate participation for your own personal growth and enjoyment.

### WARD SECRETARIES

A careful record of attendance is to be kept during these two months of April and May. Check on every member. Obtain the cooperation of class leaders and

class officers in getting a record of the attendance of all members. Keep every member actively interested.

### LOOKING FORWARD TO THE M. I. A. DAY

At the very beginning of the April-May Program the wise, forward-looking executive officers and the committees on recreation will have a vision of the big event that is to close the season's work—the M. I. A. Day. These two months' activity program should be carefully correlated with this big event. In the wide range of activities provided for these two months is a rich field from which may be gathered delightful material. The mu-

sic group will be able to present choice numbers in both instrumental and vocal selections; the drama groups will have developed a play; a lovely dance may have been the result of the two months' training. An exhibition of all contest work should be interspersed. Debating and public speaking will provide interesting numbers, while physical games and exhibits of handwork will furnish a fine background for the whole.

### ACTIVITIES

#### (Additional Material and Suggestions)

#### *I. Music*

#### A. MUSIC APPRECIATION.

##### 1. *Music Memory Course.*

The purpose of this course is not only to acquaint M. I. A. members with a little of what is good in music, but also

appraise than that of the painter or even the novelist, for the dramatist deals directly in human material, his characters speak and act directly, without the intervention of a narrator; all his ingenuity is directed toward setting his people in motion, it is his business to reveal their ideas and their passions to other people. He must first make his characters seem to live, and then present them that they shall appeal through the eye and the ear of the spectator to the heart and the brain.

"Modern dramatists—from Ibsen to the present day—have made it their chief business to write plays about people we know. The dramatist no longer writes of kings and princes and the downfall of empires; he is not interested, and he knows we are not interested in such things, half so much as we are in the efforts of Hedda Gabler to adjust herself to her environment, or Anna Christie to find herself, and of the Show Off to preserve his self-respect.

"We are all interested in plays, then, because plays reflect life in a very direct and moving fashion.

"The object, then, of any study or reading course in modern drama should be a discussion of human life, in which the play is the specimen, the document, the subject. Nothing else in the world is so fascinating; technique—apart from the human beings which it sets in motion—is a meaningless detail; history, background, classification of kinds of plays and all the purely formal matters that anyone can prate about are insubstantial shadows of the supreme figure in all plays, which is Man. The hour or two devoted to play discussion is and ought to be a glorified community gossip, only instead of discussing the affairs of the neighbors, you discuss Nora Helmer and Mr. Borkman and a host of interesting people who happen to be found within the covers of books.

"Choose your plays, not for historical reasons, nor necessarily on the basis of period, race, or nationality. Ask yourself, Are the characters alive? Does the dramatist succeed in making them credible? Are they put into situations that mean something to us?

"Read up on the art and craft of the drama, study all the technical books you can find if you like—that will enable you to know how the trick is turned, and is at any rate a fascinating game;—but never forget that a play at its best is a sort of projection into our daily life of the existence and problems of our fellow-beings. A good play makes its own technique and cannot be classified or reproduced. The proper study of mankind is man; the proper end of the study of drama is man; a knowledge of drama means a knowledge of humanity."—*Barrett H. Clark.*

For suggested material in the study of Drama, see *February Era*, p. 345. Also series, "Writing Native Drama," *Young Woman's Journal*, beginning January, 1928.

### III. Oral Expression

#### A. Public Speaking.

(See *February Era*, p. 345, and Y. M. M. I. A. *Hand Book*, p. 178.)

#### B. Debating.

(See *February Era*, p. 345, and Y. M. M. I. A. *Hand Book*, p. 171.)

### IV. Literature

The following outstanding books are suggested, from which may be chosen excellent material for review and discussion:

- Why We Behave Like Human Beings*—G. A. Dorsey.
- Giants in the Earth*—O. E. Rolvaag. (Story of the pioneering of the Dakotas.)
- Death Comes to the Arch-Bishop*—Willard Cather. (Story of the first Catholic Bishop of New Mexico. Novel.)
- Abraham Lincoln*—Carl Sandburg. (Life of Lincoln until he goes to the White House. The prairie years of Lincoln.)
- A Pilgrimage to Palestine*—Harry Emerson Fosdick.
- The Story of Philosophy*—Will Durant.
- Trader Horn*—A. Horn, edited by Ethel Reda Lewis. (Story of a man who traded among the tribes of Africa. When old he told his story to Miss Lewis.)
- The Evolution of Charles Darwin*—George A. Dorsey.
- Napoleon—Man of Destiny*—Emil Ludvig.
- The Sailor*—Snaith.
- Story of Music*—Carl Bekker.

*Story of Mankind*—Hendrick Van Loon.  
*Your Money's Worth*—Stuart Chase and F. J. Svhlink. (The story of everything you buy.)

*So Big*—Edna Ferber.  
*Fanny Herself*—Edna Ferber.

### V. Dancing

A selection of folk and group dances can be made from:

*Folk Dances from Old Homelands*—Elizabeth Burchenal; published by G. Schirmer, New York, price, \$1.50. Such dances as, "Sweet Kate," "Norriu Miego," "The Handkerchief Dance," "The Bridge of Avignon," are very good.

*Twice 55 Games With Music*; published by C. C. Birchard & Co., Boston, price, 25c. Such dances as, "A Hunting We Will Go," "Captain Jinks," "Come, Let us be Joyful," "Roman Soldiers," are especially popular.

Some group dances published in the *Official Recreation Guide*; such as, "Turkey in the Straw," "Yankee Doodle," "Comin' Thru the Rye," and dances issued in mimeograph form by the General M. I. A. Boards; such as, "I Want to be Happy," "As We Go Marching On," and Sociability."

### VI. Hand Crafts

(See Needle Art Department, *Young Woman's Journal*, Vols. 36, 37, 38; also "Handicrafts" in current volume.)

### VII. Athletic Tournaments and Physical Games

(See *Official Recreation Guide*, pp. 49-56 and chart.)

## CONTESTS

### DIVISION FINALS

With a view of helping to serve our M. I. A. officers, relieve them of some of the detailed work in connection with our annual contests and to insure uniform judgment, it has been decided that the General Board will provide adjudicators for all events at the Division Finals. The responsibility of providing judges for stake and district meets will devolve upon the respective local officers.

### DATES FOR DIVISION FINALS

(General Board to provide judges)

- Division 8—Monday, May 21, at Manti.
- Division 7—Tuesday, May 22, at Payson.
- Division 6—Friday, May 25, at Ogden.
- Division 5—Saturday, May 26, at Preston.
- Division 4—Monday, May 28, at Pocatello.
- Division 3\*—Thursday, June 7, at Salt Lake City.
- Division 2\*—Thursday, June 7, at Salt Lake City.
- Division 1—Tuesday, May 29, at Salt Lake City.

\*These Divisions should communicate with the general officers as to details.

## BIGGEST PERCENTAGE OF ATTENDANCE IN THE CHURCH

We are informed by D. L. Stapley, the superintendent of the Y. M. M. I. A. of the Maricopa stake, Phoenix, Arizona, that the Pine ward, located 150 miles north of Mesa, an isolated mountainous district, reports that on January 1, 1928, at their Sunday night joint M. I. A. meeting they had 103 people in attendance out of a ward population of 109. Superintendent Stapley says, "This we consider to be a most excellent record and one worthy of recognition in the Mutual department of the *Improvement Era*. It is an outstanding achievement, and I believe sets a record for attendance, based on population, for any ward in the Church."

We agreed with Superintendent Stapley's statement, and asked him to tell us, if possible, just how this unusually high percentage was obtained, thinking that, if the same stimulus were applied in other wards, the same results might be accomplished; and thus the information would be a valuable acquisition to all our workers. In complying with our request, he sent us the following explanation, written by Florence Hunt, president of the Y. L. M. I. A. of Pine ward:

"We worked up as good a musical program as our ward talent could produce, and announced it for one month. We also appointed different M. I. A.



members to invite all ward families personally. We had enough persons taking part on the program so that almost every family was especially interested in some

one performing. After the program and benediction, we had community singing and the dramatization of two stories."

#### NEW SUPERINTENDENTS

Elder Orson Haynie, of 2418½ South Hope St., Los Angeles, has been appointed the new superintendent of the Los Angeles stake Y. M. M. I. A. He succeeds Elder E. J. Milne.

Elder Joseph S. Stucki, Paris, Idaho, has been released as the superintendent of the Bear Lake stake Y. M. M. I. A., and Elder Frank Cottle has been appointed in his stead.

#### BOY SCOUTS IN GERMANY

At the mission president's conference recently held in Dresden, Germany, the Swiss-German and German-Austrian missions officially adopted a name and badge for the Boy Scout organization of these missions. The name adopted is L. D. S. Boy Scouts.

In behalf of the missions I take great pleasure in presenting Oscar A. Kirkham, as the Executive Director of M. I. A. work, the badge adopted, together with our deepest appreciation for the splendid service he is rendering in the work of the Lord.

President James E. Talmage was made Chief Executive of the L. D. S. Boy Scout organization and we had the privilege of decorating him, while here, with badge No. 1. On the evening of the presentation the Scouts of the Dresden branch took an admirable part on the program and received favorable mention in two of the local newspapers.

The Year-Round Program, as prescribed in *Bulletin* No. 7, found great favor with us. The same ideas have been incorporated into our plan and we fall willingly and readily in line in carrying out the suggestive programs as far as possible.

During a week full of activity we conducted an athletic contest among our organizations, by mail. Each branch determined its best athlete in 20 different events during the week. The results were then mailed to mission headquarters where mission champions were determined by comparing the records made in each event. The names and accomplishments of the winners were later published.

The interest being taken by our mem-

bers in Mutual work is indeed pleasing and I assure you the organization is doing much in spreading the gospel and making true Latter-day Saints of our present membership.—*M. Elmer Christensen*, mission superintendent of M. I. A., German-Austrian mission.



NORMAN ISOM HEATON

Norman Isom Heaton, nine year old son of Bishop and Mrs. Fred C. Heaton of Moccasin, Arizona, with his prize Book of Mormon. During the period from spring to December, 1927, he read the Book of Mormon through, for which accomplishment he was presented with a copy of this precious book. This is an example that all other young people could follow to their own uplift and benefit.

## WHAT TO DO IN MARCH

This is the month in which M Men should organize for summer activities—track, swimming, baseball, hiking, camp and group excursions to the national parks. A constructive and well organized program should be outlined, and carried out under able leadership. Civic work should also receive attention, and organized participation is recommended. M Men should be leaders in spring cleanups. The co-operation of Advanced Senior members, in much of the work, will afford an opportunity for real community uplift.

As the end of the school year approaches, many of our young people will be seeking productive employment. And this idea of employment should be cor-

related with our Thrift and Industry campaign. Mutual members should be encouraged to save their means, in preparation for mission, college, etc. Why not organize employment bureaus or committees to help these young people find work? The assistance of employers and individual persons needing help during the summer months should be solicited and their requirements listed; and those who desire this employment should file their names with the committee.

In brief, begin in March to visualize and anticipate summer needs and work, and to plan for successful accomplishment during that period.

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## Current Events

A STUDY FOR THE ADVANCED SENIOR CLASS M. I. A., 1927-28  
(March, 1928)

### 1—RELIGION AND SOCIAL SERVICE

#### a. *The Moral Plight of Youth.*

Millions listen to him over radio every Sunday. It is generally taken for granted that the younger generation of today is the worst in the cradle of the race. The home is the nucleus of all that is permanently good in the history of man. Old home pieties should not be abandoned. The joy and woe of life depends greatly on sex relations. Sex instruction stands the scientific test of fitness to survive. Youth itself is building for itself ladders for reaching higher moral levels. The youth of this age is superior to the youth of the past generation.

#### *Questions for Discussion*

1. On what grounds is Dr. Cadman deserving the attention of the world?

2. Why must a free people have an interest in politics and religion?

3. What does the holding of six hundred different student conferences for national purification in the United States point to (a) as cause, (b) as effect?

4. How can your class best test the truth of Dr. Cadman's statement concerning the youth of today: "Judged by their honesty, sincerity, detestation of cant, and unselfishness, they stand head and shoulders above the youth of my generation?"

(*Literary Digest*, January 14, 1928, page 28.)

#### b. *Why the Home is Failing.*

"The altar fires of home are out." The craze for pleasure; the go-fever, bridge playing, the new type of mother, the business-stand life of the father, the specializations of life, have made a mere dormitory and cafeteria of the home. Outside, specialized care of children estranges them from the home. Intellectualism incites irreverence.

#### *Questions for Discussion*

1. Is escape from specialization possible and, if so, is the escape desirable?

2. What is the difference between the "go-fever" in the youth and the desire for travel in the adult?

3. What can be done to make both thinkers and believers of our youth?

4. What has Christianity done for Japan? (*Literary Digest*, January 21, 1928, page 31.)

c. *Forty-Five Tongues in the Melting Pot.*

The international day has not come, but the international night is celebrated. Light and love and liberty were invited guests and were royally entertained by representatives of forty-five languages. Away off in Wyoming, the world-peace dove begins nest building. The event puts Rock Springs on the map, historical home of a memorable event.

Questions

1. What does the meeting point to?
2. Who were the men with messages?

2—POLITICS AND INDUSTRY

a. *A Messenger of Good-Will.*

Colonel Charles A. Lindbergh is likely doing more to create better feelings and a better understanding between the United States and the Latin-American nations to the south than anyone has ever done before. Within recent weeks we have been reading about his flight into the Latin-American nations and of the great receptions that he has received wherever he has landed. The world loves a hero; Mr. Lindbergh is so regarded by the world and therefore all bow to him. The southern republics look upon him as an ambassador of good-will from their neighbor on the north.

At the present time, from all reports, it is necessary to have a better understanding between the Latin-American countries and ourselves. Lindbergh has helped to bring this about, and hereafter, doubtless, there will be a better understanding and a better feeling toward the United States by these countries than has existed heretofore.

But this is not the entire benefit of this trip to the South. Educationally, too, it has been of great importance. People are led to a study of their geography and maps and locations as a result of this adventure. Too, because of the quickness

3. What is an international mind?

4. What were the danger signals raised for "America at the Cross Roads?"

5. What kind of an autocrat is our republic in danger of becoming?

6. How may international right celebrations have been held?

(*Deseret News*, February 1, 1928, page 8.)

What is the ardent purpose of the recent article published over the names of the presidency of the Church of Jesus Christ of Latter-day Saints? *Deseret News*, *Salt Lake Tribune*.

"A Million-Dollar Gift to Prolong Life."

Question: Is this a scientific step towards the Millennium? *Literary Digest*, January 28, page 15.

with which countries can be reached, a closer relationship will be established. A thousand miles will no longer mean much of a distance. And again, by this trip of Lindbergh's we shall come to understand the size, the population, and the resources and the political strength of these countries as never before, and that will mean much to them and much to us.

Questions

1. Who is Charles A. Lindbergh? Where was he born? What education has he received? What brought him into prominence?

2. What characteristics has this young man that are worthy of emulation? What do we mean by "messenger of peace?" "Ambassador of good-will?"

3. What are the relations between the Latin-American countries and the United States at the present time? In what way can Lindbergh's trip make these relationships better? In what other ways is this adventure beneficial to the world?

(Reference: See *Literary Digest*, January 21, 1928, pages 5-6.)

b. *Outlawing War.*

There has appeared a great deal of discussion on this subject in our papers and magazines for nearly ten years, but up to the present time nothing much has been accomplished. Why is this the case? Doubtless because of a misunderstanding

of the subject and perhaps to political and economic interests of the different countries. Many would have all war outlawed. Others would discriminate as to what kinds of war should be outlawed. Some would retain the right of waging a defensive war; others of the necessity of war against an aggressor nation; that is, one which goes to war without first having submitted its difficulties to an arbitration court. In these questions the difficulty lies: What is a defensive war? What is an aggressor war? In any kind of a war a nation will seldom admit that it is the aggressor, so that if we are ever going to do away with war, the only solution is practically to commit ourselves to an anti-war policy entirely.

#### Questions

1. What are the difficulties of outlawing war? What is the opinion of the League of Nations on this question? What are the proposals of the United States on national disarmament?
2. What is the recent proposal of France to the United States on the subject of war? What is your opinion of an increased navy? Are there any wars going on at the present time? If so, where? What is the cause?
3. Can wars be outlawed?

(Reference: See *Literary Digest*, January 21, 1928, pages 8-9.)

#### c. The War of Competition.

Most wars are detrimental to society, but in the war among industries it appears that the public is to be the gainer. At the present time some of the big automobile companies of the country are waging a price war with one another. The result of this may mean a reduction in the price of automobiles to the public.

#### Questions

1. How will this situation help the public? What are the benefits of competition? The evils of competition? The advantages and disadvantages of a combination of capital?
  2. Will a reduction of cars benefit the public? An increase? May not an extravagance in the use of credit result as a consequence of this cut-throat competition and thus finally injure industry?
  3. How does the manufacturing of automobiles compare in size and importance with other great industries? About how much money is invested in this industry; that is, what part of the national income? How does this affect other industries? What percentage of iron, steel, leather, hardwood lumber, aluminum, copper, nickel and rubber of that which is produced go into this industry?
- (Reference: See *Literary Digest*, January 21, 1928, pages 10-11.)

### 3—SCIENCE AND DISCOVERY

#### a. The Present Status of Mental Telepathy.

Rene Warcollier, a Frenchman, and twenty-five collaborators, recently tried to send messages from Paris to New York City by the direct action of mind upon mind; i. e., by telepathy. Warcollier claims that his results "establish telepathy as a power in human nature."

Other experimenters, however, notably American psychologists, "consider nothing proved" in this regard.

Dr. Jos. Jastrow of the University of Wisconsin says: "If we consider telepathy as a scientific hypothesis, the best we can say is that it is still on trial, with the odds tremendously against it."

#### Questions

1. Do you believe (or disbelieve) in mental telepathy? Why?
2. Does the development of radio tend to

prove or disprove mental telepathy? How?

3. How do (a) science, (b) the Church, (c) Sir Arthur Conan Doyle, et al, explain spiritualistic phenomena?

(Reference: *Literary Digest*, February 11, 1928.)

#### b. A New Cure for "Brain Softening."

The Nobel Prize winner in Medicine last year was Dr. Julius von Wagner-Jauregg, of Vienna. He found that by deliberately giving malaria to insane patients with general paralysis ("softening of the brain" due to long-standing syphilis) there is a marked improvement in what heretofore has been regarded as the most fatal of all mental diseases.

As a result of Dr. Wagner-Jauregg's work, primary syphilis, locomotor ataxia and general paralysis are now being arrested, if not cured, in the modern mental hospitals of this country and Europe.

## Questions

1. To what extent is syphilis a cause of insanity?

2. Is syphilitic insanity more or less prevalent in Utah and Idaho than in other American states?

3. Is this modern treatment for general paralysis being used in the Utah and Idaho State hospitals? If so, with what results?

4. How do Utah and Idaho compare with other states in the matter of (a) the amount of insanity, and (b) the modern treatment of the insane?

(Reference: *Scientific Monthly*, February, 1928.)

c. *America's Greatest Engineer Passes.*

General George W. Goethals, builder of the Panama Canal, died recently in New York City at the age of 69. President Woodrow Wilson once referred to him as "the greatest living representative of the engineering profession."

The remains of this great man were laid away in the old post cemetery at West Point, General Goethals' alma mater, where Custer, Scott and other national heroes are buried.

The passing of General Goethals calls to mind the equally remarkable work of Major-General Wm. C. Gorgas, the medical officer of the Canal Zone, whose sanitation work eliminated the fevers and other tropical plagues which hampered the work of construction.

## Questions

1. What are the high points in the history of the Panama Canal?

2. What were the obstacles overcome by General Goethals?

3. What part did President Roosevelt play in the building of the Panama Canal?

4. What economic and military advantages accrue to the United States by reason of this canal?

(Reference: *Literary Digest*, February 11, 1928.)

d. *Ten Outstanding Magazine Articles for January, 1928* (Chosen by a Council of Librarians):

1. "Boston," Elmer Davis in *Harper's*.

2. "The Tariff Controversy with France," F. W. Taussig in *Foreign Affairs*.

3. "We Southerners," Grover C. Hall in *Scribner's*.

4. "Charles Evans Hughes," William Hard in *Review of Reviews*.

5. "Selective Patriotism," Carl Van Doren in *The Survey Graphic*.

6. "Beggars and Begging Songs," Violet A. Simpson in *Virginia Quarterly*.

7. "Why Missions?" Sherwood Eddy in *The World Tomorrow*.

8. "The Man Who Knew Coolidge," Sinclair Lewis in *The American Mercury*.

9. "Effective Intolerance," Bertrand Russell in *The Century*.

10. "A Desert Boy in the Arctic," Deric Nusbaum in *Good Housekeeping*.

## 4—LETTERS AND ART

a. *A Vocal Contest.*

The Atwater Kent Foundation recently awarded ten prizes, five to boys and five to girls, totaling \$17,500. Fifty thousand young singers throughout the country entered the contest. The ten prize winners are called the best amateur singers in the country. They were heard by the largest audience that they could hope for, as their songs were carried by the radio all over the nation.

## Questions

1. Give the details regarding the conditions of this contest.

2. What were the prizes?

3. On what were the winners in the finals judged?

4. What has the contest done for all entrants?

(See *Literary Digest* for January 7, 1928.)

b. *A New Prodigy.*

Yehudi Menuhin, a violinist of ten, is rated as an artist. His technique is said to be masterful, and his fingering firm and accurate.

## Questions

1. Tell about the early musical life of Yehudi Menuhin.



2. Point out the wisdom of his parents in his training.

3. What do the critics say about this child wonder?

(See *Literary Digest* for December 31, 1927.)

c. *Literary Taste In Germany.*

What literature is in favor in Germany today?

What country claims to play Shakespeare more often in a month than the rest of the world plays him in a year?

Name some authors that are very popular in Germany.

(See *Literary Digest* for January 7, 1928.)

d. *Our Education Expenditure Criticized.*

It is said that more than six hundred millions are invested in our educational institutions. Many feel that the results do not justify the outlay.

Point out some of the criticisms.

What does P. W. Wilson give as the difference in ideals between England and this land?

Which do you consider the higher?

Justify your answer.

(See *Literary Digest* for December 24, 1927.)

e. *Shakespeare Memorial Theatre.*

Outline the conditions regarding the Shakespeare Memorial Theatre.

What criticism is raised against permitting America to contribute?

Who are especially strong in their opposition?

Tell what America has done to raise funds.

Do you think the United States should contribute or that England should raise the money herself? Why?

(See *Literary Digest* for January 7, 1928.)

In an interesting article on "American Leisure," Irwin Edman says, "The best test of the quality of a civilization is the quality of its leisure. Not what the citizens of a commonwealth do when they are obliged to do something by necessity, but what they do when they can do any-

thing by choice, is the criterion of a people's life. One can tell much about a man by noting the objects and pastimes to which he spontaneously turns for joy. The same may be said of a nation."

Maxim Gorky, on visiting Coney Island, remarked, "What an unhappy people it must be that turn for happiness here."

Mr. Edman considers the most serious criticism that has been leveled against American civilization is that its pleasures are mechanical and its leisure slavish. "It is not," he says, "that we have not time. Foreign observers are repeatedly astonished at the number of hours an ever-increasing number of Americans have to themselves. It is not time we lack, but leisure."

He defines leisure thus: "Leisure is indeed an affair of mood and atmosphere rather than simply of the clock. It is not a chronological occurrence, but a spiritual state. It is unhurried pleasurable living among one's native enthusiasms. Leisure consists of those pauses in our lives when experience is a fusion of stimulation and repose. Genuine leisure yields at once a feeling of vividness and a sense of peace. It consists of moments so clear and pleasant in themselves that one might wish they were eternal."

### Questions

1. As a result of the fact that being busy has been with us a primary virtue, what has our play become?

2. For what do we wish leisure?

3. What has leisure been with us?

4. What happens when culture becomes deliberate?

5. Do you think that we are becoming stereotyped in our play as in our work?

6. What are the deadly enemies of leisure?

7. How much of our trouble lies in the impossibility of our circumstances and how much in the blindness of our philosophy?

8. Show that good conversation is one of the most enlivening ways of leisure.

9. Read aloud the two concluding paragraphs of the article.

(See *Harper's Magazine* for January, 1928, pp. 220-225.)

## Y. M. M. I. A. Statistical Report, January, 1928

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
Alpine	1000	18	17	140	175	331		335	981	112	91	164		200	567
Bear River	480	12	9	73	72	97		123	365	56	36	48		72	212
Benson	760	14	13	131	193	170	56	225	775	81	81	80	20	127	389
Box Elder	757	13	13	133	225	240	37	245	880	106	153	130	34	135	558
Carbon	547	6	4	37	66	36	7	64	210	26	18	10	3	28	85
Cottonwood	727	10	10	110	94	186	40	300	730	100	68	146	24	210	548
Deseret	521	12	12	110	206	148	22	188	674	79	119	89	14	125	426
East Jordan	450	10	10	90	102	185		200	577	63	56	116		150	385
Emery	501	10	10	73	77	196		220	566	51	31	118		126	326
Ensign	960	8	8	81	264	259	47	305	956	73	158	170	24	216	641
Garfield	310	8	5	44	60	43	9	58	214	28	31	16	17	34	126
Granite	1100	9	8	89	121	230	112	278	830	74	79	139	72	214	578
Gunnison	279	7	7	59	82	69		78	288	47	53	47		50	197
Hyrum	500	10	8	69	89	136	25	166	485	49	35	76	16	95	271
Juab	337	5	4	39	86	89		86	300	31	35	42		43	151
Kanab	223	6	4	37	19	10		20	86	30	20	11		20	81
Liberty	1435	12	12	132	268	295	237	348	1280	98	193	208	183	294	976
Mount Ogden	695	8	7	57	79	99	50	125	410	66	56	63	32	90	307
Nebo	454	9	8	55	101	135		207	498	40	37	76		140	293
North Davis	461	7	7	62	51	114	13	148	388	43	16	51	8	75	193
North Sanpete	710	10	10	80	104	203		235	622	58	41	100		137	336
North Sevier	270	6	5	31	41	74	19	94	259	27	26	44	11	70	178
North Weber	644	13	13	88	36	137	15	222	498	64	20	77	9	150	320
Ogden	876	11	11	101	127	219	80	284	811	72	66	112	56	163	469
Oquirrh	497	5	5	56	67	76	26	141	366	47	22	45	14	69	197
Palmyra	481	8	8	73	147	147	18	226	611	52	51	73	10	148	334
Parowan	546	11	5	31	39	28		39	137	25	26	18		23	92
Pioneer	741	10	10	83	99	200	45	267	694	68	49	107	31	163	418
Roosevelt	334	12	11	76	131	95	16	137	455	53	107	53	9	84	306
St. George	680	14	10	93	137	125	47	142	544	60	91	77	28	79	335
Salt Lake	1090	13	13	133	138	263	74	311	919	105	90	153	40	209	597
San Juan	192	4	4	19	31	41	30	59	180	14	19	23	22	40	128
Sevier	369	6	6	57	90	116	48	209	520	42	62	81	34	139	358
South Davis	526	8	8	74	108	179		216	577	66	54	111		180	460
South Sanpete	476	7	7						333						178
South Sevier	333	8	4	29	25	27	8	65	154	22	30	20	5	34	111
Summit	465	11	11	77	109	97	56	128	467	60	73	64	12	90	299
Tooele	400	9	9	53	80	91	4	168	396	42	53	41	2	115	253
Uintah	415	10	10	75	110	119	21	158	483	62	61	95	11	118	347
Utah	1166	16	10	84	99	203		242	628	55	54	98		155	362
Wasatch	392	9	8	61	129	89		164	443	50	55	48		108	261
Weber	712	9	9	80	90	133	23	187	513	63	36	85	13	134	331
West Jordan	450	7	6	61	105	161	26	164	517	42	54	102	24	114	336
Bannock	233	7	6	38	60	32		76	206	30	27	13		22	92
Bear Lake	365	11	8	60	77	54		106	297	36	82	38		64	220
Blaine	226	6	2	12	25	16	3	22	78	9	13	8	2	9	41
Boise	365	10	10	79	105	80		90	354	65	60	39		69	233
Burley	318	9	5	40	53	44	14	53	204	25	19	30	10	33	117
Cassia	160	6		54	48	42	24	58	226	40	26	23	7	38	134
Franklin	428	11	11	99	91	93	23	147	453	59	55	55	7	115	291
Fremont	664	14	14	127	203	179	27	186	722	99	124	135	20	103	481
Idaho	199	7	6						84						14
Lost River	123	3	3	18	31	18		31	98	14	26	12		18	70
Malad	419	7	7	66	76	86		134	362	48	29	60		88	225
Minidoka	244	8	5	41	69	38		54	202	29	25	18		28	100

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
Montpelier	367	14	10	68	109	77	7	97	358	48	58	40	10	46	202
Oneida	369	11	9	82	75	83		93	333	72	24	39		77	212
Pocatello	552	10	10	100	127	160	34	190	611	75	82	93	18	139	407
Raft River	136	7	6	44	60	12		55	171	27	37	3		32	99
Rigby	516	13	11	107	138	88	58	69	460	72	119	55	30	42	318
Shelley	319	9	9	89	97	82		113	381	53	53	39		58	203
Teton	550	8	7	42	38	50	9	63	202	5	7	7	4	8	31
Twin Falls	215	5	4	29	80	40		37	185	23	35	19		20	97
Yellowstone	360	10	10	67	102	81		71	321	45	60	58		43	206
Alberta	410	10	8	80	119	118	44	87	448	51	52	68	20	79	270
Big Horn	318	6	6	42	91	89		62	284	27	66	54		44	191
Hollywood	322	10	10	84	127	187	15	111	524	73	83	112	12	74	354
Juarez	120	4	4	27	30	34	20	27	138	25	27	31	18	23	124
Lethbridge	223	10	9	74	98	67	38	69	346	49	75	44	19	49	236
Los Angeles	420	9	9	89	132	243		128	592	70	106	169		105	450
Lyman	200	7	6	49	85	66	12	86	298	38	41	47	4	56	186
Maricopa	450	8	8	73	100	114	12	175	474	56	64	67	6	124	317
Nevada	174	6	4	37	36	39	5	63	180	23	24	5	1	33	86
St. Joseph	165	16	3	22	58	38		49	167	19	43	23		27	112
San Francisco	372	10	10	66	118	127	7	54	372	51	76	61	10	41	239
Snowflake	290	11	10	56	94	76	59	69	354	40	46	50	40	45	221
Star Valley	365	11	11	96	54	97	23	93	363	50	19	34	4	58	165
Taylor	339	6	6	72	106	125	75	80	458	56	55	73	47	55	286
Woodruff	325	6	6	46	79	48	5	49	227	31	43	26	2	32	134
California Mission	500	25	22	150	216	115	43	115	639	104	141	82	27	74	428
N. W. States Mission	255	10	8	52	68	116	19	18	273	37	33	75	8	15	168
Western States Mission	157	8	6	31	75	54	19	46	225	28	39	43	15	29	154

## Y. M. M. I. A. Efficiency Report, January, 1928

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	Era	Fund	Monthly Stake and Ward Off. Meeting	Ward Off. Meeting	Total
Alpine	10	9	9	7	10	4	10	7	10	10	86
Bear River	8	9	7	7	5	5	5	8	8	8	70
Benson	10	8	9	9	6	6	8	8	7	7	78
Box Elder	10	10	10	10	10	10	10	9	10	10	99
Carbon	4	6	10	5	6	6	5	8	10	10	70
Cottonwood	10	10	10	8	10	9	8	9	10	10	94
Deseret	10	10	10	10	9	8	10	9	8	9	93
East Jordan	10	10	10	9	10	9	10	10	10	9	97
Emery	10	9	8	8	9	6	8	7	7	9	81
Ensign	10	10	10	10	10	7	8	7	10	10	82
Garfield	7	9	10	6	5	8	9	4	10	8	76
Granite	8	10	10	9	10	7	5	9	10	10	88
Gunnison	10	10	10	10	10	10	9	9	10	10	98
Hyrum	10	8	8	7	7	5	7	8	8	7	75
Juab	9	8	8	8	8	6	8	6	8	8	77
Kanab	4	10	10	5	8	4	10	10	10	10	81
Liberty	9	10	10	10	10	9	9	10	10	10	97

Nebo	10	9	10	10	10	4	7	7	7	8	82
Mount Ogden	6	10	10	10	9	9	8	10	10	10	92
North Davis	8	7	9	9	7	6	9	10	10	10	85
North Sanpete	9	8	10	10	10	9	9	6	8	10	89
North Sevier	10	10	5	5	8	6	5	6	8	7	70
North Weber	8	10	6	7	6	8	9	10	10	10	84
Ogden	9	9	9	10	10	8	10	9	10	10	94
Oquirrh	7	8	10	10	10	5	7	10	10	10	87
Palmyra	10	8	10	10	8	9	10	10	10	10	95
Parowan	3	10	6	6	4	8	6	8	4	6	61
Pioneer	9	9	10	10	9	7	9	5	10	10	88
Roosevelt	10	10	7	3	4	7	8	8	9	8	74
St. George	8	9	10	9	7	5	8	9		8	74
Salt Lake	8	10	10	7	9	7	9	8	9	10	87
San Juan	10	9	5	4	5	5	5	5	5	5	58
Sevier	10	10	9	10	10	6	8	10	10	9	92
South Davis	10	10	10	10	10	10	10	10	10	10	100
South Sanpete	7	8	10	10	10	8	5		7	7	72
South Sevier	5	10	5	5	4	3	3	7	4	5	51
Summit	10	10	10	8	10	7	10	10	7	10	92
Tooele	10	10	8	4	4	9	7	8	6	7	73
Uintah	10	10	10	10	9	9	10	10	10	9	97
Utah	5	8	10	10	8	4	7	10	10	10	82
Wasatch	10	9	8	9	7	6	8	9	9	9	84
Weber	7	10	10	6	9	8	8	7	10	10	85
West Jordan	10	10	9	10	10	6	8	7	10	8	88
Bannock	9	7	3	4	3	7	8	7	6	3	57
Bear Lake	8	10	7	4	3	6	7	6	6	6	63
Blaine	3	8	3		2	2	2	2	5	1	28
Boise	10	10	10	5	5	6	9	7	9	8	79
Burley	6	9	4	4	3	3	4	4	8	3	48
Cassia	10	9	10	10	10	10	10	10	7	10	96
Franklin	10	10	8	9	5	8	8	10	10	9	88
Fremont	10	10	10	10	10	10	10	10	10	10	100
Idaho	4	3	10	5	5	10	10	10	10	10	77
Lost River	8	10	10	4	7	7	10	10	10	10	86
Malad	9	9	10	10	10	10	10	9	10	10	97
Minidoka	8	7	4	3	3	5	4	6	6	5	51
Montpelier	10	8	6	1	4	6	6	7	5	7	60
Oneida	9	10	9	7	8	9	9	7	8	7	83
Pocatello	10	10	10	10	10	10	10	10	10	10	100
Raft River	10	9	10		1	6	8	10	6	3	67
Rigby	9	10	8	7	6	8	9	8	7	8	80
Shelley	10	8	10	9	9	9	10	9	10	10	94
Teton	4	2	9	10	3	7	8	5	7	4	59
Twin Falls	9	8	10	8	8	6	7	7	8	6	77
Yellowstone	9	10	9	5	5	8	8	10	10	8	82
Alberta	10	9	8	6	8	8	8	7	6	8	76
Big Horn	9	10	10	10	10	10	7	7	10	10	93
Hollywood	10	10	10	10	10	10	10	10	10	10	100
Juarez	10	10	10	10	10	10	10	7	10	10	97
Lethbridge	10	10	10	10	10	8	10	9	10	10	97
Los Angeles	10	10	10	10	10	7	9	8	10	10	94
Lyman	10	9	10	10	10	7	9	8	10	8	91
Maricopa	10	10	10	10	10	9	10	10	10	10	99
Nevada	10	7	5	3		7	10	10	7	5	64
St. Joseph	10	10	10	7	7	9	7	6	10	10	86
San Francisco	10	9	10	6	9	8	6	7	9	9	84
Snowflake	10	9	7	6	6	8	6	8	7	7	74
Star Valley	10	7	7	2	4	8	6	7		8	59
Taylor	10	9	8	8	8	8	9	10	10	10	90
Woodruff	7	9	10	10	5	6	7	10	7	9	80
California Mission	10	10	9	8	8	8	9	9	10	10	91
Western States Mission	10	10	4	3	1	7	6	5		3	49
N. W. States Mission	10	9	10	2	6	10	10	8	7	8	80

## Attar

If I take in my hand a bottle of scent  
And offer my friend a drop,  
And say—  
In a friendly way:—  
"Would you like a sniff of my nice attar?"  
Would he stop—  
In the midst of a busy day—  
And take a drop on his hanky white,  
And sniff and sniff in pure delight?  
If he did as he should,  
Of course, he would!

If I take where I go the spirit of joy,  
And smile at a friend I see,  
And say,  
In a friendly way:—  
"You're the very one I am glad to meet!"  
D'ye think that he  
Would pause—on a busy day—  
And take my hand in a pleasant clasp,  
A pleasant, warm and responding grasp?  
If he did as he should,  
Of course, he would.

*Hobart, Tas.*

If I keep all my heart as a casket shut,  
And let no one share with me;  
And never say,  
In a friendly way:—  
"Is there anything, dear, I can do for you?"  
Ah, me,  
In the midst of a lonely day!  
Would I open wide my locked-up heart,  
And call to my friends to share a part?  
If I did as I should,  
Of course, I would.

So let us all carry our bottles of scent,  
And offer our friends a drop;  
And say,  
In a friendly way:—  
"Let me give you a sniff of my nice attar,  
Please, stop.  
'Tis not too busy a day  
To take a drop on your hanky white,  
For attar of roses is love's delight."  
If we did as we should.  
Of course, we would.

A. C. A. DEAN HEWER

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"I will not pray that each day be a perfect day, but I will pray to lapse not into indifference. I will not pray that each time I shall build both strong and true; but imperfect, I will pray for impulse that I may build anew. \* \* Live one day at a time, do your work as well as you can, and be kind."—*Elbert Hubbard*.





# PASSING EVENTS



Colonel Charles A. Lindbergh, on Feb. 13, 1928, landed safely at Lambert, St. Louis flying field, having completed a 1200-mile non-stop flight from Havana, Cuba, in 15 hours and 35 minutes. Since his departure from Washington, Dec. 13, 1927, for the City of Mexico, he has covered a route, including Central and part of South America and West India, of about 9,000 miles. The trip of the famous aviator has come to be known in this country as the "good-will flight," a term indicating what our government, no doubt, intended it to be—an evidence of our "good will" toward all the American republics, including Mexico and Nicaragua.

*Claims to be a daughter of the late Czar Nicholas of Russia.* Mme. Anastasia Tchakovsky, who asserts she is the Grand Duchess Anastasia Nikolevna, youngest daughter of the murdered Czar of Russia, and the only one who escaped the massacre of the imperial family at Ekaterinburg in July, 1918, arrived in New York, Feb. 8, 1928, on the *Berengaria*. She will be the guest of Mrs. Wm. B. Leeds, former Princess Xenia, who is one of the believers in the strange story of the woman.

*A new treaty between the United States and France,* to take the place of the treaty negotiated by Elihu Root in 1908, which expires on Feb. 27, 1928, was signed in Washington, Feb. 6, by Under-secretary of State Robert E. Olds for the United States, in the absence of Secretary Kellogg, and Ambassador Paul Claudel for France. It was signed on the 150th anniversary of the very first treaty between the two countries, negotiated by Benjamin Franklin in 1778. It provides machinery for the arbitration of all disputes between the two countries, not involving the Monroe Doctrine or the obligations of France to the League of Nations, and it is said to contain, in the preamble, a declaration outlawing war.

*Fall River, Mass., was visited by a devastating fire,* Feb. 3, 1928, for the second time in twelve years. The damage done was variously estimated at from seven to twenty-five million dollars. The damage was even greater than that caused by the conflagration of Feb. 16, 1916, which ravaged a similar section of the city. Items in the loss were: Twenty or more buildings destroyed and as many more damaged. Approximately sixty stores and similar business establishments wiped out or so badly damaged that it may be some time before they will operate at normal. Several thousand persons out of employment.

*Dr. Walter Jewkes has retired* as administrative head of the Bureau of American

Ethnology of the Smithsonian Institution, according to an announcement from Washington, D. C., dated Feb. 5, 1928. Mr. Jewkes is one of the outstanding figures in the American world of science. He joined the Smithsonian staff in 1895, engaging in the field work in the Southwest, where he gathered one of the finest collections of primitive pottery. Later he began extensive archaeological work on the cliff houses of the Southwest. His outstanding archaeological achievement was the excavation and restoration, began in 1908, of the cliff dwellings and temples in Mesa Verde National park, in Colorado.

*Dr. Friedrich Prittwitz, the new ambassador from Germany,* presented his credentials to President Coolidge, Jan. 31, 1928. The friendly relations between the United States and Germany, President Coolidge said, are a source of particular gratification. "Germany," Dr. Prittwitz replied, "desires cooperation [between nations] because she shares the conviction that only peaceful reconstruction can overcome the deep-going consequences of war."

*Earl Douglas Haig, commander-in-chief of the British forces in France and Belgium during the world war,* passed away suddenly in London, Jan. 30, 1928, of heart failure, 66 years of age. Death came suddenly and unexpectedly at the home of his sister, Mrs. W. G. Jameson, at Prince's Gate. Countess Haig was not with him, as she was visiting friends. His youthful heir, 10-year-old George Alexander, was ill at the Haig home in Bemersyde. This lad, who now assumes his father's distinguished title, was a child of the war, being born early in 1918, during that heart-breaking crisis to the British armies, when the British armies, commanded by his father, were retreating under the terrible German onslaught which for a time, it appeared, might spell the downfall of the allies.

*Vicente Blasco Ibanez, the noted Spanish author,* was reported dead, Jan. 27, 1928, at his villa near Mentone, France. He has been active both in politics and literature. His most widely known works are *Blood and Sand*, *The Four Horsemen of the Apocalypse*, and *Mare Nostrum*.

*Elder Peter S. Christiansen of Salt Lake City, died* Jan. 25, 1928, in Copenhagen, Denmark, according to a cablegram from President Joseph Peterson. Elder Christiansen, who was accompanied on the mission by his wife, Mrs. Wilhelmina Christiansen, left Salt Lake City, May 4, 1926. He was born in Aarhus, Denmark, February 26, 1861, and came to Salt Lake thirty-five years ago. He has been active in the L. D. S. Church for a number of years. Mr. Christiansen is sur-

vived by his widow and three children, Kaja, Oscar and Henry Christiansen, all of Salt Lake. The body was shipped from Denmark, Feb. 2, for interment in Salt Lake City. His Salt Lake residence was 642 Bryant Avenue. For a number of years, Elder Christiansen was connected with the Danish-Norwegian weekly publication, *Bikuben*. At the time of his death he edited *Skandinaviens Stjerne*, a mission paper published in Copenhagen.

*Pres. Wm. T. Cosgrave, of the Irish Free State*, visited the United States congress on Jan. 25. Addressing the Senate he said: "Benjamin Franklin came to my country 150 years ago and told the Irish parliament that the Irish people and the Americans alike were fighting for freedom. I have now come to repay the visit of that great man." Both the senate and the house acknowledged the presence of the visitor by recessing for a few minutes. The object of the visit of Mr. Cosgrave is, possibly, to remind the world that Ireland now is an independent state in the great British empire, entitled to the same recognition as other republics.

*George Washington Goethals*, constructor of the Panama Canal, passed away at his home in New York, after a lingering illness, 70 years of age. Despite his long years in the Canal Zone, so deadily a place until he himself saw the necessity of ridding it of pestilence, and his arduous career in other places, General Goethals retained his robust health until recently, and only in the past few months did illness lay a heavy hand upon him. Two months ago he became seriously ill. From that time until death his strength had been slowly slipping from him and, just at noon, death at last terminated the long career of the famous engineer.

*The story of the death of Fred Hoyt*, an aviator who perished in the mountains, 32 miles from Snowville, Utah, and 22 miles from Holbrook, Idaho, is told in notes which he wrote before his eyes closed in the eternal sleep. He left Salt Lake City, Jan. 14, 1928, at 1 p. m., and an hour later encountered fog in Strevel pass. Soon ice began to form and the plane was sinking. When he lost control, he jumped and landed in the snow. It was then 3 p. m. He now tried an unequal fight against cold and hunger. The last note was written Jan. 15 at 3:00 p. m. He had then decided to stay where he was till the following day. The body was found seven days afterwards, ten miles from where the ill-fated aviator had made his parachute landing. It seems that on his way down the Crazy Canyon he had passed a ranch cabin, well stocked with provisions, within 200 yards of his path, hidden among the trees. The body was taken to Ogden Jan. 22, and from there shipped to the coast. Mr. Hoyt had been married only a month, and one of his notes was addressed to his wife.

*The bodies of the martyred Prophet Joseph Smith and his brother, Hyrum Smith, the Patriarch, were exhumed and buried*, Jan. 20, 1928, in crypts in the family lot, at Nauvoo, Ill., according to an account published by the newspapers. The remains, the account says, had been discovered by W. O. Hand, of Kansas City, Mo., a member of the Reorganite church, buried in "the basement of a squalid, deserted house in Nauvoo," and the identification was made by Frederick M. Smith, the leader of that sect, who, at the same time, announced his intention of having a grand monument erected in honor of the martyrs. The body of Emma Smith was also exhumed and placed by the side of the remains now supposed to be those of her husband and his brother.

*The conference of the women on the cause and cure of war*, in session in Washington, D. C., on Jan. 18, 1928, endorsed the move of the state department for a treaty renouncing war. Endorsement was also given the resolution of Representative Burton of Ohio under which the sale of arms to any country defined by the president as an "aggressor nation" would be prohibited. Several speakers voiced opposition to the proposed naval-building program. Discussion centered, too, upon plans for the organized development of public opinion in favor of peace by the nine women's organizations represented at the conference.

*The sessions of the Sixth Pan-American congress began at Havana*, Jan. 18, 1928, with addresses and assurances of good will. Dr. Antonio Sanchez Bustamante, a Cuban, was elected president of the congress, and Charles Evans Hughes, chairman of the American delegation, vice-president. Committees to deal with the various subjects on the agenda were appointed. An impressive feature of the day was the raising of the flags of the 21 nations, members of the Union. The flag of the United States and each flag in turn was cheered, but the flags of Mexico and Nicaragua came in for a great wave of popular acclaim. For Nicaragua there were shouts of "Viva Nicaragua!" and an outburst of cheers that drowned the national anthem played by a Cuban band. The congress clearly showed its sympathy with the afflicted Central American republic.

*President Nibley's birthday*. Commemorating the seventy-ninth birthday of President C. W. Nibley of the First Presidency, a sacrament meeting was held at the Nibley residence, 75 North West Temple street, Sunday. A family dinner, which was attended by 21 relatives, was held Saturday evening in the Hotel Utah.

*Funeral services for Mrs. Martha T. Cannon*, wife of the late President George Q. Cannon, who passed away at the home of her daughter, Mrs. C. Clarence Neslen, Feb. 5, 1928, were held Feb. 7, in the Twentieth ward chapel. She was born May 28, 1846, in St. Louis.

Mo. Her father, Lewis Telle, and mother, Amelia Rogers Telle, both died in her early childhood and she was adopted into the family of her aunt, Mrs. George Beebe. With them she went to live in Polk City, Iowa, in which place she spent her girlhood. Her people having joined the Church, she accompanied them to Utah when she was about 15. Shortly thereafter the family returned to Iowa, where Mrs. Cannon entered college. In 1866, she again set out for Utah without her family. On arrival in Salt Lake, she engaged in school teaching and continued therein until her marriage to President Cannon in 1868. There have been born to her nine children, all living, as follow: Mrs. Hester C. Richards and Mrs. Amelia C. Chamberlin, twins; Lewis Telle Cannon, Brigham T. Cannon, Willard T. Cannon, Mrs. Grace C. Neslen, Radcliffe Q. Cannon, all of Salt Lake; Espy T. Cannon, Los Angeles, and Collins T. Cannon, Logan, Utah.

*The earl of Oxford and Asquith, Herbert H. Asquith*, died, Feb. 15, 1928, at Sutton Courtenay, England, 75 years of age. He stood at the head of the British government in 1914, when the war broke out and during the first and perhaps most critical months of the conflict. But as the storm continued to rage without any visible signs of abatement, public opinion turned against him, and the more picturesque politician, David Lloyd George, replaced him. Asquith was born Sept. 12, 1852, of a middle-class, nonconformist Yorkshire family. His father died when he was 8 and the boy went to London to school. At school he won many prizes; then two scholarships to Balliol college came his way. At Oxford he developed as an orator, and, like Lords Curzon, Grey and Milner, belonged to the famous Oxford intellectual clique, influenced by Jowett. Young Asquith made no profession toward athletics, but was more human than John Morley, who never knew any physical recreation but walking. Asquith played quoits; in later life, golf was his recreation. He accepted his earldom in 1925.

*The Thomas D. Dee Memorial Hospital.* President Heber J. Grant offered the dedicatory prayer and delivered the principal address at services held here Feb. 11, 1928, the

occasion being the completion of the new \$150,000 addition on the north end of the building. Hundreds of visitors were in attendance at the interesting services.

*The first number of Utah Historical Quarterly*, a new periodical, published by the Board of Control Utah State Historical Society, was issued in January, 1928. Other numbers will appear in April, July and October. Beside the names of the Board of Control, Executive Officers, Articles of Incorporation, By-laws, etc., the January number contains three interesting articles: "Salutatory," by Albert F. Philips; "Indian Names in Utah Geography," by Wm. R. Palmer, and "Some Useful Early Utah Indian References," by J. Cecil Alter.

*Sarah Jane Wilson Tempest* ended her useful earth career on January 9, 1928, at the home of her daughter, Mrs. Louise C. Anderson, in the Rexburg Third ward, Idaho. Mrs. Tempest was born in Stockport, England, April 15, 1842. She was baptized a member of the Church of Jesus Christ of Latter-day Saints, in 1857, by Elder Seymour B. Young; and was ever an untiring worker, being the presiding officer of her ward Relief Society for many years, counselor in the presidency of the Y. L. M. I. A., and held other Church offices. On her way to Utah, in 1866, she stopped at Nebraska City, where she was married to Phineus Tempest on September 27. This union was blessed with eight children, six of whom, together with her husband, survive her. The funeral services were held January 12 in the Rexburg First ward chapel.

*The Hill Cumorah*, located near Palmyra, New York, one of the outstanding landmarks and points of interest in the history of the Church of Jesus Christ of Latter-day Saints, has been offered for sale to the Church, including certain adjacent farm lands, by the administrators of the estate of Pliny T. Sexton, who owned the property. An acceptance of the offer by the First Presidency was immediately wired, according to a recent announcement by President Heber J. Grant. It was from this hill that the Prophet Joseph Smith, under the direction of the angel Moroni, obtained the golden plates from which the Book of Mormon was translated.

# Something Worth While

For Every Prospective

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### HUMOROUS HINTS

First Dutchman (calling at the blacksmith): "Is der Schmidtie in?"

Second Dutchman: "Let some von schpeak dot knows how ter schpeak. Is der black schmitt shop of der house ter home?"

\* \* \*

*Gasoline Fumes.*—Few men are willing to swallow the dust of automobiles in order to "sit by the road and be a friend to man." With thousands of new automobile drivers let loose every month and the advent of noiseless street cars, what chance is there for the poor pedestrians? While automobile manufacturing is increasing, pedestrians are advancing by leaps and bounds. In the 60's brave men crossed the plains; brave men now cross the streets dodging automobiles at every step. Then—the man who was run down took a tonic, now he takes an ambulance. A rattle will prevent a man from stepping on a snake, but when it comes to buying a second-hand flivver, he does not take the rattle for a warning.—D. C. Retsloff.

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*Mussolini* is backing the project to exhume Herculaneum, and our understanding is that as soon as the city is uncovered, he's going to dare Vesuvius to do it again.—*Kansas City Star*.

\* \* \*

*China* has put its first refrigerator car in service between Shanghai and Nanking. This is an excellent indication that they are going to keep something cool there at least.—*Christian Science Monitor*.

\* \* \*

*Information up-to-date.* What is the hardest thing on a woman's clothing? Her female friends. Where is the clinging-vine type that men once admired? Rolling their own in public. What is left to make a man famous? The invention of a noiseless soup spoon. What is more dangerous than a run-away team? A run-away tongue. Where do falling stars come from? Hollywood.—*D. C. Retsloff*

## Did You Ever Think of This?

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Salt Lake City, Utah

The Congressman who can stifle his own conscience is always able to ride in his own limousine. Most of those who are not paying installments on automobiles are kept busy dodging them. Self-parking cars would be the acme of perfection. The grim reaper should no longer be pictured with a scythe, he should be sitting at the steering wheel of an automobile.

\* \* \*

Briggs: "So John is dead?"

Griggs: "Yes."

Briggs: "What were the doctors treating him for?"

Griggs: "They hadn't treated him, they were waiting for the disease to develop so they might know what ailed him."—D. C. R.

\* \* \*

The son and heir had just been christened and the minister was congratulating the parents on the baby's splendid behavior.

"Why," said he, "this is the first time I have baptized a child who did not cry during the ceremony."

"Ye see, sir," answered the proud father, "he's got kind o' used to it. His mother an' me hae been practicin' on him for the last fortnight wi' a bucket o' cauld water."

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